On Adopting a Church

World Call now starts on the seventh r of its publication. We are going celebrate this seventh year by becoming ter acquainted with our thousands of ends in the rural churches. Every city l town church is going to adopt a rural urch or two for one year for the purse of getting that church acquainted th World Call. We hope to hear from thousand churches whose workers will sist in this neighborly kindness.

A Good Example

The Disciples Union of Toledo, Ohio, s placed a World Call subscription for ch of fourteen public libraries in that ty.

Our Cover

Our cover is a reproduction of the atue, "The Workingman," by Daniel hester French, which stands in the St. ouis Art Museum. It typifies most strikgly the spirit of the seeker after knowlge, the truly educated person, to whose uest this number is in part devoted.

The Year's Harvest Stored

The bound volumes of World Call for 924 will be ready for delivery early in ebruary. This volume, beautifully bound d carefully indexed, will be a reference ork on home and foreign missions of nusual merit. The price of this volume s $3.50 prepaid. The bound volumes for he years 1919 to 1923 inclusive, are also vailable at the same price per volume.

The 1924 index will also be available arly in February and will be sent free of charge to all who desire it.

The New Calendars

Unusually attractive calendars for 1925 are being issued by the United Christian Missionary Society which contain many admirable features that World Call readers would appreciate. Each month is illustrated by a beautifully colored picture of some phase of our own world-wide work, the inside of the cover page being devoted entirely to a resume of all of our activities. In addition, there are carefully selected readings for each day, Sunday school and Christian Endeavor topics and on the cover is a colored reproduction of the famous painting, "Apparition to the Shepherds." The calendars may be purchased for twenty-five cents each, a special price being made for job lots. For further particulars write the literature department, United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis.

Next Month

Since evangelism is to receive the major emphasis in our churches this year, the February number of World Call will prove of unusual interest. It will be devoted largely to this great theme, featuring the plans, the actual accomplishments to date and the high hopes for the successful completion of the five year program and the winning of the million new members for the kingdom.

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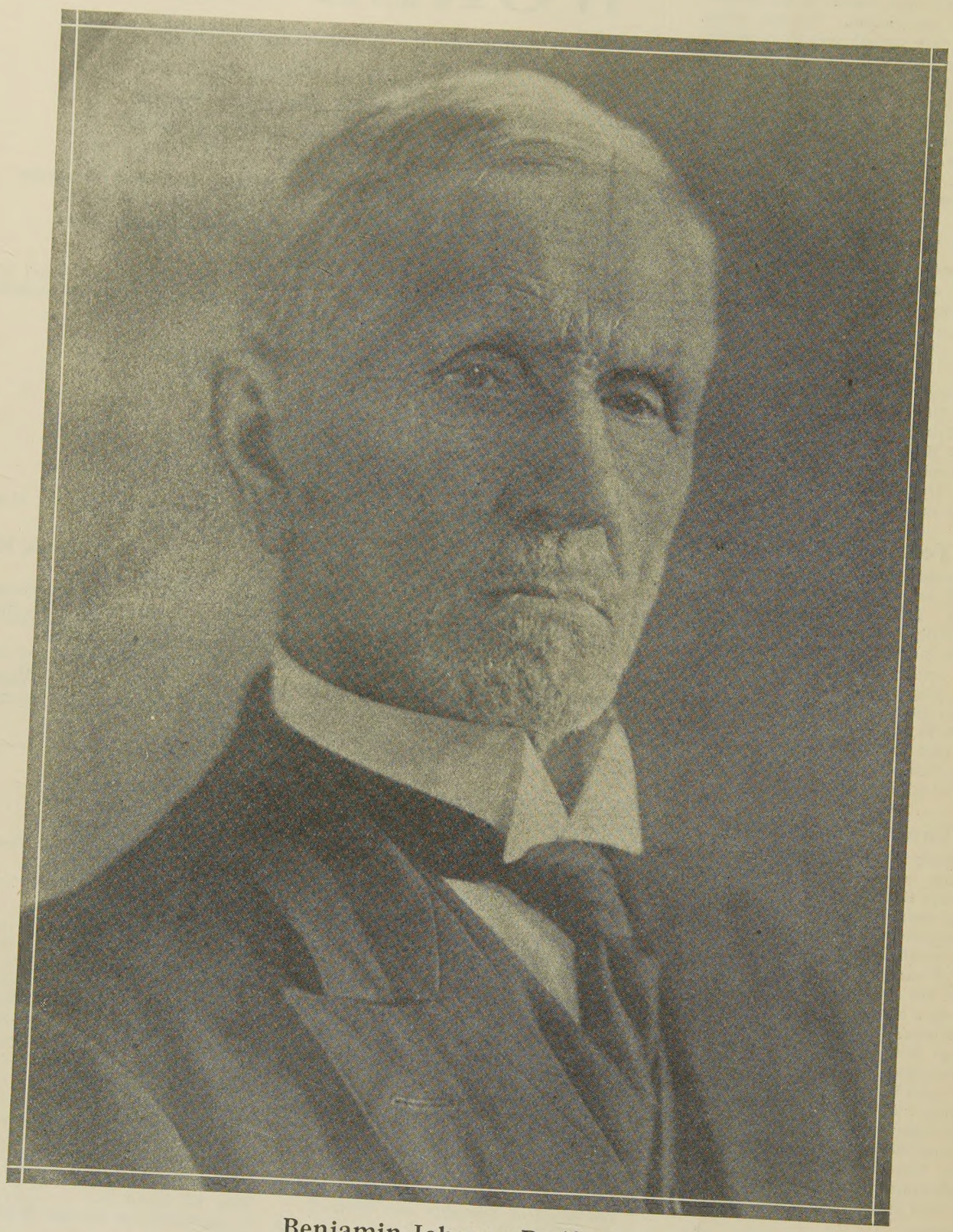
Apropos of Education

In keeping with this issue, which is our education number, word comes as we go to press, of two magnificent gifts to the field of education: the creation of a $40,000,000 trust fund by J. B. Duke for the founding of Duke University and for hospitals and other charities in North Carolina, and the presentation of $12,500,000 by George Eastman of Rochester, New York, to four educational institutions, two of them Negro Institutes.



Benjamin Johnson Radford

Teacher, preacher, author; identified with Eureka College from its beginning; committed from youth to the restoration of New Testament Christianity and still at eighty-six an able advocate of the plea.

WORLD CALL

Young China Learning to Read

Volume VII JANUARY, 1925 Number 1

The Rising Tide of Students

MOST of us have passed the possibility of being further amazed by the constantly increasing number of youth who are seeking higher education. We must not make the fatal mistake of feeling that by accepting the fact we have met all of the responsibilities that grow out of it. Indeed we must even guard ourselves against our human tendency to allow the acknowledgment of a situation to be the first step toward forgetting all about it.

To bring the matter vividly to our attention we are presenting in this issue photographs of the freshman classes in many of the colleges affiliated with the Board of Education of the Disciples of Christ. All of these groups but one or two show large increases over all previous freshman classes. In several instances there are as many in the freshman class this year as there were in the entire student body a few years ago.

This condition is not peculiar to our own schools but prevails throughout North America. A graduate of a certain city university, when asked yesterday regarding its growth in attendance replied, "There were forty-four members in my graduating class and two hundred and thirty in my daughter's class." In general we find that there are more students doing graduate work in the universities and professional schools now than there were engaged in undergraduate studies in the colleges a generation ago, and more in the colleges now than there were in the high schools then, while it is hard to find a standard of comparison for the enormous enrollment of the greatly increased number of high schools.

It seems that everything possible has been done to retard this tide. The requirements for admission to the college of today are nearly as high as the requirements for graduation thirty years ago and the average necessary expenses of a year in college are now three times what they were then. These two barriers all of these thousands of students have broken through successfully. There is every indication that the increase will continue. However serious the problems and however heavy the burdens which this rising tide brings to state and church, we cannot but rejoice in its challenge. These are problems of prosperity, burdens of blessings. The whole situation should be hailed with joy by all who are sincerely and intelligently concerned for the future.

Look again at these freshman photographs. An impartial eye cannot fail to see in them a most heartening combination of health, intelligence and integrity. What greater blessing could any church or nation ask than such a body of youth trained in college and university to the fullest possible realization and utilization of all their superb powers? What greater calamity could befall any country or church than to have the aspirations of such young people thwarted? This is especially manifest when we remind ourselves that most of these youth and their families are making severe sacrifices in money and in labor to realize their dreams. They were not sent to college; they went!

Tremendous as this opportunity is, another, greater in some respects, and less realized, lies by its side. Even more young people from our church homes are attending tax-supported institutions than our church colleges. And we have found by actual experience that they, and large numbers of their fellow students, respond fully and promptly to Christian guidance, if it is offered in such a way as to command their respect.

WHETHER in one sort of school or the other, all of these thousands of students are at the parting of the ways, and they are going on, taking either the pagan way of life or the Christian way; the tooth-and-claw system or the heart-and-soul system; Mammon or Christ. There is no possible postponement of the decision until later years. And the issue is in the hands of the church of Christ. Our children are asking of us the Bread of Life. If we fail to answer their cry they will accept the stone of materialism.

We can give our material possessions and earnings to Christian education and see them transmuted into the highest spiritual graces and joys in the lives of our youth; we can withhold our contributions and behold the hearts of our children becoming as hard as the stone on which their souls are fed and our hoarded wealth slipping through their hands to destruction.

There is no room for uncertainty as to how the churches are going to meet this extraordinary situation. What they have done in the last ten years, and more particularly in the last year, is a sure forecast of the greater things coming in the next year and the next decade.

Facing the Common Tasks of the Churches

REPRESENTATIVES of more than 20,000,000 adult Protestant American Christians of twenty-eight communions took part in the fifth quadrennial meeting of the Federal Council of Churches in Atlanta, Georgia, December 3 to 9. Many foreign countries were represented by visitors.

"The Church in the World" was the meeting's general subject. The chief problems considered were those relating to evangelism, the outlawing of war, international relations and friendship, the application of Christianity to the industrial and social life of the country, relief for the suffering churches of Central Europe, and cooperation in church work.

"The Christian churches represent the greatest body of uniform conviction and purpose in the nation. They are increasingly speaking with a common voice and acting with a common program," said Robert E. Speer, of New York, president of the Federal Council of Churches for the last four years, in reviewing its work during that period. This he declared was true, "though they have no common direction and are under no central authority, though they seem to lack unity both of opinion and of effort.

"The last four years, in spite of doctrinal discussions, have witnessed a steady advance in the cooperative action of the churches. They are planning together their common and primary evangelistic work. They are uniting more than ever in common worship. They have worked together to meet human need in Japanese earthquake and Chinese famine and Near East Relief. They have spoken their mind about war and world courts and arbitration and international justice and good will and their voice has been more influential than ever before.

"It is perhaps to the credit of the churches that they have not pleased every one. Their attitude on political and social questions has pleased neither those who would have had the churches committed to partisan positions nor those who would have had the churches make no effort to realize the Kingdom of God in actual human relationships.

"All groups represented in the present economic struggle are to be found in the churches. Capital and labor are both there and they must work out a common course of action as Christians in the church.

"Whatever differences of view there may be as to the functions of the churches in relation to social and economic and political questions, there is no difference of view in the churches as to their main and central business of bringing human life under the Lordship of Christ. The last four years have convinced them more deeply than ever that there is no way out of the evil and waste and wrong of the world except the way of Christ. And they know that no one knows any other way. They are more than ever united in this."

The consideration of each phase of the Council's work was introduced by a report of the commission or committee which has been especially responsible for its prosecution during the last four years. First of all came the report of the executive committee through its chairman, Frederick W. Burnham. In connection with each of these reports there were outstanding addresses and general discussion. At noon each day there was a sermon by some distinguished preacher. The general theme of all these sermons was "The Call to Personal Religion." The largest meeting of the week was that of Sunday afternoon when Robert E. Speer, the retiring president, spoke in the Public Auditorium on "Christ the One Hope of the World." All the other sessions were held in the Central Presbyterian Church, the galleries of which were filled with Atlanta people when the subjects were of especial popular interest.

Such instances were: the address of Bishop Francis J. McConnell on "The Social Task of the Church in America"; Samuel M. Zwemer, of Cairo, Egypt, on "A United Front Over Against a New Moslem World"; M. Ashby Jones, of the Southern Baptist Church, on "Christianizing Our Race Relations"; William Jennings Bryan, on "The Church and World Peace"; Professor James T. Shotwell, on "How to Outlaw War"; Governor William E. Sweet, of Colorado, and Justice Florence E. Allen, of the Supreme Court of Ohio, on "Christianizing Our International Relations." It will be noted that the last four were virtually on the same subject. They spoke the same day and expressed the strongest and most unanimous convictions voiced in the entire week. Of these four, Justice Allen came nearest to summing up the convictions and the determination of the members of the Council and of the churches which they represent, when she declared that she was not particular about the method or the agency through which peace should be guaranteed to the nations of the world; that she was willing to work through the League of Nations or outside of the League; through special treaties or general agreement among the nations. Her major insistence, as that of the other three speakers, was that "aggressive war must be made a crime against civilization under international law."

THE influence of Justice Allen in this meeting is a sign of the times which is full of encouragement. All of the other major speakers of the week were men and well known either personally or through their long years of public service. Hers was a new voice in the Council. Patently she represented American womanhood at its best. Being the youngest of the chief speakers before the Council she represented also, as none of the rest could, the youth of this continent. It is only ten years since she was admitted to the bar, but no one who hears her speak can question the wisdom of the people of Cleveland and of Ohio in advancing her rapidly to the post of great responsibility which she now occupies.

One of the most important acts of the meeting in Atlanta was the adoption of the constitution and by-laws,

mpleting the incorporation of the Council under a ecial act of the State of New York. Since 1915 it has en operating under the laws of the District of Columa. Prior to that it had been going through a process development from 1905, with annual meetings of the ecutive committee and quadrennial meetings of the tire body. In changing its incorporation the old contution was reenacted and the by-laws so framed as to ve an adequate statement of the present methods of eration. Each of the Christian bodies adhering to e Council is entitled to four members and one addinal member for every 50,000 of it communicants or ajor fraction of that number. Its executive committee composed of two representatives from each body, prefably one minister and one layman, and one additional presentative for every 500,000 communicants or major action thereof, together with the president, all exresidents, recording secretary and treasurer. Under e executive committee, which meets annually, there is administrative committee which meets monthly. This composed of one delegate from each of the bodies comosing the Council, one representative of each agency of rganized Christianity affiliated with the Council, the airman of each of the Council's commissions, and memers-at-large not to exceed fifteen in number.

The work of the Council is financed by contributions rom the participating and cooperating bodies and by ndividual contributions and sales of publications. The otal expenditure of last year amounted to $283,841.69.

The president elected at Atlanta, to serve for the next our years, is Dr. S. Parkes Cadman, of New York. Dr. adman is well known throughout the Christian world as man of rare devotion and wisdom and a preacher of xtraordinary power. Under his leadership the Federal Council of Churches of Christ in America will undoubtedly continue to grow in effective service to the cause of Christ.

Before adjourning the meeting unanimously adopted the following:

A Message to the Churches

The members of the Federal Council of the Churches of Christ in America, assembled in its fifth quadrennial meeting, send a message of fellowship to the churches.

Fellowship in the Church

Sitting together for six days face to face with the great tasks of the church, the sense of our present oneness in Christ has become very real. We believe in the same God, are redeemed by the same Christ, are comforted by the same Spirit, study the same Book, offer the same prayers, sing the same hymns, strive for the same character and long for the same kingdom.

We rejoice in the growing manifestation of unity in essentials shown in city and state federations and councils of churches, in great federal missionary movements at home and abroad, in the earnest effort to find ways of giving organized expression to unity in village and open country, and in the great ecumenical gatherings soon to assemble.

The world is in desperate need of fellowship—conscious fellowship with God and with one another.

A world in quest of such fellowship must look to the church. For the church has found in Christ the true secret of fellowship. Through him we are brought near to God and through him all the cleavages of nation, class and race can be bridged.

Fellowship with God

We call upon our churches to proclaim with fresh faith and unshakable conviction that only in a divine fellowship can the need for human fellowship be met. "Our fellowship is with God and with his Son, Jesus Christ." Apart from this we shall seek in vain for a real solution to any problem. The fullest fellowship between man and man requires fellowship with God in Christ. This is our basic need. And this brings us to the fundamental work of the church—evangelism. We note with gratification the cooperation of the churches in this service, the concerted appeal to men to follow Christ and ally themselves with his church, the cooperation of denominational departments of evangelism and the Federal Council in simultaneous and united endeavors. We commend yet closer cooperation in order that the voice of all the churches may be lifted up in one common summons to men to turn to God.

Fellowship in Human Relations

The issue of true fellowship with God our Father is fellowship with all his children. There is no more searching test of the extent to which our civilization is truly Christian than the measure to which fellowship has come to prevail in all the relations of men with one another. The fellowship to which Christ calls us is not for parts of life but for all of it. It is not to stop at home or church; it is to reach beyond the factory gate, the national boundary and the color line. All the gulfs that separate men into self-seeking, suspicious or unfriendly groups are to be bridged by the spirit of fellowship that Jesus Christ releases in human life.

Our industrial and economic life we must seek to build upon a basis of truer fellowship. Unless brotherhood be a reality in the shop, the mine, the market-place,—where most men spend the greater part of their waking hours,—it is not likely to be a reality elsewhere.

In this sphere it is the primary function of the church to infuse the lives of men with the spirit of God, thus breeding a race of men of good will disposed, even eager, to incorporate the principles of Christ's kingdom into the entire social order.

Vicarious sympathy for all classes of men is a prerequisite for preaching the social gospel. Given that sympathy let all ministers of the gospel call men to follow Christ in all social relations and in the practice of the stewardship of all that they are and have.

We gladly emphasize the fact of a steadily developing social conscience in our country, which actually if not consciously has as its underlying motive principle Christ's law of neighborly love. Our national prohibition law is the most striking manifestation of the operation of the new social conscience, which brushes aside without hesitation any claim of any individual to indulge any appetite or to perform any act which is a menace to the comfort, prosperity, or safety of the social order. The effect upon the physical, intellectual, economic, social and domestic life of the nation of this extraordinary effort of society to protect itself from the appetite and covetousness underlying the liquor traffic, has been so beneficial that it is now generally agreed that the law will stand, based as it is upon the unassailable purpose "to promote the general welfare."

The present day duty of the moral citizenship of the nation is:

(1) To magnify the value of the principles of total abstinence, and the obligation upon law-abiding citizens to practice the same.

(2) To make unmistakably clear to both the lawless sellers and the lawless buyers of intoxicants that the liquor traffic has been permanently outlawed in the United States as the enemy of society; and

(3) To urge upon local state and federal governments to cooperate with increased vigor against the present organized resistance to the prohibition law, until as adequate enforcement of that law has been secured as of any other special legislation.

Fellowship among Nations

The modern world, now a single neighborhood, demands for its very life the acceptance of the principle of fellowship among the nations. In our world today what happens anywhere happens everywhere, what affects one affects all. We are all members one of another. Against war, as the denial of the Christian ideal of fellowship, we must bear clear and united witness. The voice of the churches is unequivocally for the pacific settlement of international disputes, for justice and security to all nations on the basis of codified international law, for the

(*Continued on page* 58.)

A Backward Glimpse and a Forward Look

By H. O. PRITCHARD

OUR educational growth in recent years is inspiring. One has only to take a glimpse at our educational past as a people in order to see clearly the rapid strides which these latter years have brought. For months Disciples everywhere have been reviewing our missionary progress over the past half century. Our great convention at Cleveland was called our Jubilee and much time was given to a setting forth of the victories won on the mission fields at home and afar. Therefore it is perhaps pardonable, and we hope of interest, to recount briefly our educational triumphs.

With the founders of the Restoration movement, education was primary and paramount. Each of that illustrious quartette—the Campbells, Stone and Scott—was an educator and each put a very high evaluation on Christian education. Note the eloquence of the younger Campbell as he sets forth the blessings and advantages of colleges: "I know of no earthly subject, so full of eloquence, so prolific in argument and so powerful in its claims upon the patronage, the support, the liberality of the age and of a civilized people, as these fountains of civilization and blessing to ourselves, to our children and to the human race. All that lies between barbarism and the highest civilization, all that distinguishes the rude American Indian and the most polished citizen, the barbarian and the Christian, has been achieved by the learning, the science, the arts, the religion and the morals, which colleges have nourished, cherished and imparted to the world."

Our First Corporate Act

Our first corporate act as a separate religious group was the establishment of colleges. Those far-seeing pioneers had a veritable passion on the subject of Christian education and there are no more heroic chapters to be found anywhere than those which recount the sacrificial struggles of the founding and supporting of our first colleges. We never read the stories of the founding of Bacon, Bethany, Hiram, Butler, Eureka and Culver-Stockton colleges, but that we are thrilled and inspired by the heroic endeavors of the God-fearing men and women who gave out of the abundance of their poverty that the children of the church might be trained and that an educated ministry might be had for the churches. To call the roll of that far-seeing and sacrificial group, would be like compiling a modern eleventh chapter of Hebrews. "These all died in faith, not having received the promises, but having seen them and greeted them from afar."

Freshman Class, Bethany College, West Virginia

Prophetic of educational needs as were these pioneers, nevertheless the cause of education which made rapid headway in the fifties began to be eclipsed and the vision of it obscured until, by 1900, Disciples seemed to have forgotten that they had colleges. Many of the institutions of learning founded by the pioneers were allowed to die and the others struggled on at a half-dying rate. Indeed many more colleges died than lived. Even Bethany, founded by Alexander Campbell, faced death more than once; and as late as 1905 had virtually no endowment, a debt of one hundred thousand dollars, and only sixty-five students. When we celebrated our hundredth anniversary at Pittsburgh in 1909, with a flare of trumpets and the recounting of victory, most of our colleges were hanging on to life by a slender thread. But we did not seem to be at all concerned about the fact. We were too busy about other things to care.

Our Centennial

It is not necessary to point out the reasons for this decadence of interest in education; it is enough to state the fact. In 1909, our Centennial year, we had of one sort and another some thirty-three institutions of higher learning. This whole group had endowments totaling only two millions and buildings and grounds valued at slightly less than twice that amount. That was all we had to show for a hundred years of effort, and yet we made claim to being the sixth largest religious body in the United States. All this is the more surprising and enigmatic when one understands the very high value and great emphasis which the

Freshman Class, Phillips University, Oklahoma

athers of our movement placed upon this fundamental ause.

But it is not too much to say that our Centennial year narked the turning of the tides in the right direction. t was then that our educators began to talk cooperation n effort and unity of action.

This sentiment culminated in the organization of the Association of Colleges just two years later. Then three ears more—1914—and the Board of Education came nto existence. Since this organization took the field, he advance has been rapid, even beyond expectations. The organization of the board and its marked advance vas made possible by the Men and Millions Movement, vith the great spirit of cooperation which it brought o pass.

Our Remarkable Advance

It is informing to set off our educational advance since 1909 in five-year periods. The following table pictures it vividly:

Year	No. Colleges Reporting	Endowments	Buildings	Total Assets
1909	33	$2,067,749.00	$3,936,394.00	$6,004,141.00
1914	28	3,802,000.00	4,500,000.00	8,302,000.00
1919	24	4,342,335.32	5,301,576.51	9,643,911.83
1924	25	8,895,540.43	8,877,156.21	17,372,696.64

The above figures are illuminating and eloquent to any who have eyes to see and ears to hear. Note how far we have traveled since 1909. Note that we have gained three times more resources in the past fifteen years than in all our previous history. Note further that most of this gain has been made since the Board of Education was organized—only ten years ago. And what is more important, please note that the gain has been largest in the endowments. Note that endowments have been multiplied four times. This year, for the first time in all our history, our endowments exceed our investments in buildings, grounds and equipment. Furthermore single colleges now have almost as much endowment as all of them had in 1909. Five of our colleges now have approximately a million each in endowment and eight of them have more than a million each in total assets.

It should be remarked that the above figures do not include certain large gifts nor the uncollected pledges taken in recent endowment campaigns. For example, the four million dollar gift of Mrs. Mary Couts Burnett for the benefit of Texas Christian University is not counted, simply because it was a gift in trust and is not actually owned by the trustees of Texas Christian University, nor does the institution profit very largely by it until after the death of the donor. These facts must be kept clearly in mind by the friends of Texas Christian University, otherwise the institution is in grave danger of actually suffering a temporary hardship, due to the general impression that the institution is rich and needs no more money. But this was a great gift—the largest ever received by any institution or cause amongst us—and it really marks an epoch and sets a new standard for the giving to our colleges. Neither are unpaid pledges included. When these are collected the addition to our present endowments will be increased by at least two millions.

Other Victories

Nor are the victories in the fields of endowments and assets the only ones to be recorded. There are others equally great. Take a glance at the following table which shows the increase in incomes.

Freshman Class, Drake University, Iowa

Year	No. Colleges Reporting	Total Incomes
1914	28	$ 801,500.00
1919	24	856,921.25
1924	25	2,286,890.88

Here is a gain to nearly three times what it was in 1914. The gain has been made necessary by the rapid rise in educational costs since 1914 and by the increasing demands and the growing student bodies. The student bodies have been increasing at a rapid rate. The following figures visualize to some extent the growth, but not wholly so. It must be remembered that in 1914 most of our colleges maintained preparatory departments and that the enrollment in them in many instances was almost as large as that in the college proper. But the rapid increase in high school facilities in nearly all the states has made the abandonment of the preparatory departments not only advisable, but necessary. This would be expected to affect total enrollments, and it did. But despite the loss thus sustained the enrollments have almost doubled. If the figures be confined to the full-fledged college students, then the numbers have multiplied three times. However we give total enrollments in this table:

Year	No. Colleges Reporting	Total Enrollments
1914	28	6,734
1919	24	7,299
1924	25	10,610

These latter figures were for the last college year. They do not take account of the great increases reported with this present year. Reports from all the institutions indicate an unprecedented attendance. Take a look at the splendid freshman classes pictured in this issue of World Call. What a fine looking lot! They are the pick of our homes and our schools. No likelier group of young people ever graced college halls than these. And, incidentally, one of the great improvements to be noted is in the quality of the students which are now coming to our colleges. It is something which cannot be set down in figures; but it is a reality nevertheless and it is mightily significant. Who could be pessimistic or doubtful as to the future as he scans the faces of these eag earnest and expectant freshmen? They are the se corn of the world.

Other tables and statistics might be produced, showi the great victories achieved, but that is not necessa However, we cannot pass on without stopping to rema that the victories are not simply in numbers and d lars. If that were all, it might be doubted whether the has been any victory. The immeasurable and unca logable spiritual factors have not been overlooked. I deed if it were possible to tabulate them, we have n the slightest doubt that they would constitute a stat tical climax. We do know that standards have be lifted; that courses of study have been strengthene educational efficiency has been gained. We know fu thermore that our colleges have been brought clos together and that the spirit of comity and good will h displaced the old spirit of unseemly rivalry and u brotherly competition; that colleges and churches ha been brought closer together and understand each oth more fully; that there is a better appreciation of o educational problems and a clearer vision of the purpo and mission of our colleges; that there is a deepen loyalty to and love for the brotherhood by these c leges; that optimism has been reborn, courage has be strengthened, colleges snatched from the teeth of dea and the valley of dry bones made to pulsate with n life.

Looking Forward

It would be untruthful and calamitous to give the i pression that the problems are all solved and the v tories all won. They are not. Indeed we are face face with some very serious and perplexing difficulti With a view to solving them we shall state them just frankly as we have set forth the gains. First of all the is the problem of an inadequate income. Nearly eve one of these colleges, even with the enlarged endo ments, faces large annual deficits. The people do n seem to understand that it is impossible to run a colle from tuitions and fees. The student pays only a thi or a fourth of what it costs the college to educate hi

Freshma

meone else ust pay the her three-urths; and if a llege has not a ry large en-wment, then it ust depend on fts to the cur-nt expenses in der to keep om bankruptcy. ne average of ndowment per udent enroll-ent in the urch colleges f the United tates is $2,278. For our own colleges it averages only 340 per student. That is to say, we have only one-third f the endowment of the average church college. So ere is no immediate danger of over-endowment.

Freshman Class, Lynchburg College, Virginia

In fact this lack constitutes one of our most serious roblems and this problem is further complicated by the act that worthy institutions in needy and pioneer terri-ories, such as Spokane University, for example, have ractically no endowment. Such institutions must have elp or they cannot weather the storm. Oh, how we eed a central treasury and an endowment of the Board f Education itself which would enable it to go to the escue of these schools in mission territory! If there s any argument whatsoever for a missionary society ssisting struggling churches or mission stations, then hat same argument holds good for a Board of Educa-ion with some money on its own account with which to ssist colleges until the day of adequate self-support. At the present time the Board of Education is unen-dowed and there is no central treasury in any real sense of the word. By mutual understanding the money all goes to the colleges located in the area from whence it came, unless otherwise designated. This leaves the Board of Education constantly with an empty treasury.

The Budget

There is also every reason why churches should give to education as such. If there is any reason in the world, and of course there are many, why a church should give to missions, then there is every reason why that same church should give to education and it should give a just and adequate share of its total missionary giving. This is so plain and so simple that one would wonder at any failing to do this. But, the plain unvarnished truth is that only a small percentage do so. Why should not every church in the brotherhood be a supporter of Christian education? The sad fact is that hundreds of them never give a penny. No wonder churches are wanting ministers and leaders. Nor can they reasonably expect to get them, when they never turn a hand to help in their training. These may be plain words but they are needed words.

Even in the churches that are credited with annual offerings, only a minority of the members contribute. The failure of the rest is due, not only to their fixed habit of neglect and the general human disposition to withstand all appeals for money, but also to the false notion that higher education is a luxury. Consequently they argue, "Why should I contribute toward providing for the children of others that which I never enjoyed and which I cannot hope to see my children possess?" They can be convinced, not only that the Christian college is necessary to the success of the Christian church, but also that it is to the personal advantage of everybody to have everybody else as well educated as possible.

College, Ohio

We have been making encouraging progress in the matter of the churches giving to the current support of our colleges. Ten years ago our churches as such were giving practically nothing to such support. Education, after a very hard struggle to be even acknowledged, finally got a place on the budget of churches for the first time in 1914. The table below sets forth succinctly the growth during the past decade, truly a most remarkable showing:

Freshman Class, Spokane University

Year	No. of Churches	Total From Churches	From Churches and Individuals
1913-1914.....	....	$ 7,158.31	(No Report)
1914-1915.....	1,059	19,528.13	$ 19,528.13
1915-1916.....	1,412	30,969.63	315,012.61*
1916-1917.....	1,548	35,156.16	238,302.55
1917-1918.....	1,600	64,416.75	271.742.95
1918-1919.....	1,701	72,265.48	521,685.43†
1919-1920.....	1,699	96,221.35	321,916.18
1920-1921.....	1,654	159,873.70	384,026.15
1921-1922.....	1,708	207,135.25	322,198.08
1922-1923.....	1,885	369,858.75	502,051.37
1923-1924.....	1,724	220,329.98	329,743.76

*This report is for fifteen months' period.
†This includes gifts for education in the Emergency Men and Millions campaign.

Must Enlist Non-Giving Churches

It will be noted that the total in gifts has shown a most encouraging increase. It is doubtful if any cause among us ever made a larger percentage of increase in any decade of its hist and it is certain that organization can sh such a record for its f ten years. But there i fly in the ointment and fly is to be found in number of contribut churches. Less than t thousand have in any year contributed to current budget for edu tion. And certainly one can be proud of slight increase in number of contribut churches since 19 Those that have gi have done magnificen But what of the others? This record must be chang The work demands it. The cause deserves it. Our L expects it.

There is no better time than the immediate pr ent to change this unenviable record of non-giv churches. Education Day is at hand once more a it offers the best opportunity in the whole y for informing the church concerning the fundamen cause of Christian education and for putting the chu in the right column. Churches that have the bud system are just now adopting the schedule of giving the coming year and making the every-member canv Why not begin the new year aright? Why not st this new fifty years with a square deal for the work a cause upon whose back ultimately rests every und taking of the church? Why not really be true to genius and vision of the fathers whose guiding mo was "Let there be Light"?

Freshman Class, William Woods College

An International Disaster

Cyrus E. Woods, former ambassador of the United States to Japan, being unable to attend the Atlanta meeting of the Federal Council of Churches, wrote the following letter, which was heard with profound interest as President Robert E. Speer read it to the Council.

THE Japanese exclusion act was, in my judgment, an international disaster of the first magnitude,—a disaster to American diplomacy in the Far East, a disaster to American business, a disaster to religion and the effective work of our American churches in Japan.

The ultimate consequences of that act cannot yet be fully forecast, for what we do or fail to do during the coming year or two will determine the degree of the disaster. The right handling of the question in the near future will, indeed, go far toward wiping out the harm that has been done. Failure to take appropriate action will confirm, deepen and extend it.

Few Americans appreciate what happened, partly because they are not acquainted with Japan's history of recent decades, partly because they fail to understand just what Japan's contention really is, and partly because they are not personally familiar with the Japanese question in this country. Sensational press reports coupled with mischievous politics have created mistaken ideas regarding the real issue.

The purpose of Congress was no doubt, to stop further Japanese immigration, on the assumption that a flood of Japanese was still entering the United States. Congress could not have realized that Japan accepted the principle of exclusion in 1908, since which date the Japanese government has been loyally cooperating with the government of the United States in carrying out that policy. As a result of the Gentlemen's Agreement, then entered into, more Japanese males have left the United States than have entered by 22,737. The coming of Japanese women to join their husbands or to be married to young men already here, permitted by the Agreement, has resulted in an increase of foreign-born Japanese in continental America during the sixteen years for which we have the figures (1909-1923) of only 8,681

Japan, moreover, had officially stated more than once that she was prepared to make the provisions of the Agreement even more rigid. She officially stated that the drastic restriction of immigration into America is a domestic matter concerning which she has nothing to say.

It is, therefore, clear that what Congress wanted could have been secured with Japan's cordial consent and cooperation. It is also clear that the issue in the mind of Japan was not immigration but something else.

From the standpoint of my special opportunities of knowledge, I wish to state with utmost clearness and emphasis that what Japan resented was not exclusion but humiliating race discrimination. And the tragedy lies in the fact that Congress could have secured what it felt needful and yet have secured it in a way that would have avoided affronting Japan; would have preserved the historic friendship and promoted the practice of cooperation in dealing with this and with every difficult issue in the problems of the Far East.

Without one compensating advantage Congress has thrown away one of the most important American assets in solving the problems of the Pacific and has, at the same time, created utterly needless feelings of mortification, humiliation and distrust, with fresh and as yet unknowable potential factors of difficulty in maintaining the permanent peace of the Far East.

The remarkable changes within Japan herself and in her policies in China and Siberia that flowed out of the Washington Conference on Limitation of Armament, which were fundamentally due to the rising power of the liberal movement in Japan, together with the extraordinary appreciation by Japan of America's prompt and generous help in her hour of calamities of earthquake and fire, had given America unparalleled influence in the inner life of Japan. America, philanthropic, democratic, Christian, stood before Japan as a nation that in many of the most important elements of civilization was to be emulated and followed. Full cooperation with America in all the difficult problems of the new day was fast be-

Young People's Cabinet

Which directs the religious and social life of the young people connected with the Illinois Disciples Foundation, Champaign, Illinois.

coming the accepted ideal of Japan's people as the true way for them.

Seldom, if ever, has the potential influence of one nation on the free inner life of another been so ascendant as was America's influence in Japan in January, 1924. It was powerfully affecting every phase of Japan's mental outlook, political developments and alignments, business relations, educational procedures, and international friendships and policies. Japan had developed a fine trust in America's spirit of justice, fair play and humanity. Christianity, slowly disclosed to them through decades of faithful missionary work, was suddenly revealed to the entire people as really molding the life of the American people, giving them not only the ideals but also the actual practice of programs for peace, for brotherhood and for service to humanity.

Freshman Class, Culver-Stockton College, Missouri

When, therefore, word reached Japan that an immigration bill had been introduced in Congress, containing a section aimed at the Japanese, little attention was paid to it because it was regarded as merely another expression in Congress of the familiar anti-Japanese spirit of the Pacific Coast. And it was supposed that the Department of State would be able, as hitherto, to persuade Congress of the unwisdom and needlessness of the proposed law.

When, however, it became clear in April that the bill would pass in spite of the objections of Secretary Hughes and President Coolidge, in spite of the offers of the Japanese government to make any desired adjustments of the Agreement, in spite of the knowledge that such a law would affront and deeply wound the inmost heart and soul of the Japanese people, in spite of the honorable fulfillment by Japan of the Gentlemen's Agreement, then an America suddenly loomed before them which in their judgment was wholly different from the America th had learned to work with, to trust, to admire and to grateful to.

It was as though the Good Samaritan in the N Testament parable, after delivering the wounded a bleeding traveler to the inn-keeper with a gift for keep, had suddenly drawn off, doubled up his fist a planted a stunning blow on the face of the man he h just succored. Japan was bewildered, disappointed, d mayed and indignant. She could hardly believe it.

Delegations from all classes of society, from the hig est to the lowest, called upon me in Tokyo. Strong me national leaders, in tones of deepest concern and som times in tears, pled with me to tell America what w happening, hoping thereby that Congress might brought to realize the situation before it was too late.

A Japanese committed suicide near the American E bassy in protest and in expiation of Japan's honor. H pathetic letter told of his acceptance of the Christian fai because it disclosed a God of all mankind, a God of lo and a world of human brotherhood. This Christian teac ing had satisfied his inner craving. But this exclusi act of America had shattered faith; Christianity was itself fals there is no God, no universal broth hood.

A prominent Japanese pastor, graduate of Yale, told me that people could not understand why country which sent missionar abroad preaching the doctrine of t brotherhood of mankind, could ma such a discrimination. It can readi be seen from this that the Christi movement in Japan has been de a staggering blow.

Americans should realize th Japan was concerned, not with t question of immigration, but wi that of race humiliation. Japan a all her people, from highest to lo

(*Continued on page* 53.)

Freshman Class, Cotner College, Nebraska

Education in the China Mission

By EDWIN MARX

For the permeation of the non-Christian community with Christian ideas, schools, although not the only agency, are yet one of the most effective.

As sickness calls for hospitals, so ignorance calls for schools.

In planning therefore for a system of Christian education, the Christian forces of China, both Chinese and foreign, are not building up a structure that will probably soon be superfluous, but one which will, so far as can now be foreseen, be of permanent value.—*Christian Education in China.*

SINCE the opening of our missionary work in China, our people have utilized is effective agency of Chris- an education, striving always maintain high standards. he pioneers for men were Mr. nd Mrs. Meigs, who came to hina in 1887; and for women, iss Emma A. Lyon, who ar- ved in 1892. Since then those ho as teachers have labored, nd as students have entered to their labors, are a host too reat to number or to name. he value of this work cannot computed. The present scope it may be summarized thus:

(1) Schools conducted by the ission: boarding schools, 6, tudents, 680; high schools, 7, tudents, 491; day schools, 24, tudents, 1,303. Total schools of ll grades, allowing for dupli- ation in above figures, 29; to- al number under instruction, ,154.

(2) Union schools in which we participate, and number of students: Bible Teach- ers' Training School for Women, 85; Nanking Theo- logical Seminary, 109; Gin- ling College (for women), 130; University of Nanking (colleges), 473; University of Nanking Middle School, 271; Wuhu Academy, 201.

The above figures are for the academic year 1923-24.

For those who know, these figures are charged with human interest. There are the heart throbs and heartaches, the hopes and fears, the aspirations and disappointments, the victories and failures that have made up the lives of the hundreds of teachers and thousands of students. We may select a few details at random.

Primary Class of Boys in South Gate School

The South Gate Women's School, Nanking, the enrollment of which has never exceeded 30, numbers among its alumnae 5 nurses, 12 Bible women, 10 teachers, 6 wives of pastors and teachers. Fifty-five women have become Christians while in this school.

One girl who became a Christian in the South Gate Girls' School won to Christ her mother, who is now a Bible woman, and her brother, who is now a senior in the University of Nanking. She herself will soon graduate from Ginling College.

Many graduates of Wuhu Academy are filling the best of positions in business, postal and customs employment, in direct service as workers in missionary schools, churches and hospitals and as teachers in Chinese schools and colleges.

Pageant Given by the Senior Class of Christian Girls' School, Nanking, June, 1924

In the Wuhu Girls' School one-tenth of the students are Christians. Many more will be baptized as soon as their parents permit. Most of them who are old enough to understand have confessed their faith in Christ.

The Coe Memorial Girls' School and the San Ruh Boys' School, both in Luchowfu, have grown steadily in that conservative but substantial city. They are among the strongest evangelistic forces of our strong station there, and command the respect of the community.

From Chuchow schools a number of students have proceeded on to college and university, where they have taken honors. Several are now on the faculty of the University of Nanking.

Looking over the World

Geography students in South Gate School, Nanking.

full time to education work. The Chinese teac ers number about 100.

Stephen Wei, a grad ate of the University Nanking, and chairman the board of our Dru Tower Church, has bee granted a scholarship b the Rockefeller Found tion for study in Americ One of the best recor in Peking Union Medic College is being made b a member of our Wuh Church, an alumnus Wuhu Academy. Ale ander Lee, a former st dent of Mr. and Mr Meigs, and of Hiram Co

In the Nanking Christian Girls' School more than a thousand girls have been educated. Among them are numbered college graduates, college and other teachers, nurses, medical students and unnumbered wives and mothers.

In Nantungchow our educational work is comparatively young. But it is established and growing, and enjoys the respect and appreciation of the people in that prosperous and progressive community, which enjoys one of the best government school systems in all China.

These are only fleeting glimpses of our educational field in China. Time fails us to tell about the higher institutions of which we are proud; the Seminary, training its hundreds of men for the ministry; the Bible Teachers' Training School, our "seminary" for women; the University of Nanking, with its two dozen distinct departments, giving work up to the equivalent of an American college education; and Ginling College, giving work of a similar grade for women.

Of the 69 members whose names were on the roll of the mission at the last convention, 12 single women, eleven families, and one single man were assigned for

lege, Ohio, was a member of the Industrial Commissio that recently encircled the world under appointment the Chinese government. His brother, Lee Hou-fu, professor of Church history in Nanking Seminar Three of our churches' pastors are full college grad ates, and two have studied in America. Several alum are Y. M. C. A. secretaries. The majority of workers our own churches, schools and hospitals are the pro ucts of our schools, and this has been so throughout th years. Some are on the staffs of newspapers, some official rank. In fact, there is scarcely a walk of li in which they are not represented.

In our educational work in China we are layin foundations to build for the future more truly than w realize. As already the chains of influence which ou schools radiate are being felt in many sections, so as w enlarge and grow at the base, will our chains als lengthen until they encompass and traverse the whol of this great country.

In the story of these schools, as well as of the churche and the medical work, is material for a great epi They are a part of the history of China.

Group of Disciples of Christ teachers, students and their families who are connected with the University of Nanking

Teacher—Preacher—Writer

By BERT WILSON

F Benjamin Johnson Radford lives until December 23, 1924, he will be eighty-six years old. From all indications he will not only do that but go fourteen years yond it, rounding out an even century. He is "hale d hearty," takes three meals a day, walks to the post ice after his mail, does the "chores" around the house, ows his own yard in the summer and does many other ings which indicate that he is a perennially young d man.

It is scarcely believable that one life could stretch er so long a period of time, especially the past eighty-x years, the most progressive and productive of all man history. From the standpoint of accomplishment . J. Radford has lived longer than Methuselah. Two ys before Christmas, in the year 1838, in a little farm ouse a mile from Eureka he first saw the light of day. 838! Just think that over for a moment!

In 1838 the population of Chicago was less than 4,000. coria, twenty miles west of Eureka, had less than 000. In 1838 there was no town of Eureka; no ureka College; Woodford County was not yet organized; there was no railroad in the state of Illinois, o wagon bridge across the Illinois at Peoria, no telegraph, no telephone, no automobile, no radio, no movies. n 1838, and the immediate years following, many armers of Woodford County hauled their corn and wheat o Chicago in wagons and hauled lumber back on the ong journey. It took about ten days to make the trip of 135 miles each way. They also drove cattle and hogs to market all the way to Chicago.

IS you imagination strong enough to take you back from this luxurious century to such a time as that? If so, can you see the romance of it or only the drudgery, privation and hardship of it all? If you can see the romance of it, then follow for a little while the growth and development of "Ben" Radford. Also follow the growth and development of the community and commonwealth which was his environment. A farmer's son? To be sure, for B. J. Radford, Sr., like nearly all other pioneers of those early days, was a farmer. What else was there for them to do? B. J., Jr., got his athletic training cutting timber, plowing corn, milking cows, herding sheep and cattle, and doing such other things as strengthen the fiber, the heart and the courage of the sons of pioneers. His father, a Virginian of English and Scotch stock, settled in the "magnificent forests" near Walnut Grove (later Eureka) in 1834. All the way from Kentucky to Illinois by wagon train!

The Illinois "forest primeval" abounded in wild game of all kinds. Great herds of bison, deer, wild cats, black bear, panther and wolves. An abundance also of quail, prairie chicken and wild turkey. What a shame that a cross section of this country could not have been reserved as a "government jungle," as is the custom in India.

In such an environment, far removed from the rest of the world in time and distance, how could a lean, lank farmer's boy ever expect to break into the coveted columns of *Who's Who?* Well, he did it. He did it by what was in him and not by what was outside of him. First, he went to school. Asa Fisher, fresh from Bethany College, West Virginia, where he studied under Alexander Campbell, came into "these parts" and started a school. "Ben" Radford was there the first day. Fisher was called "an arithmetic in breeches," and "Ben" must have absorbed a good deal of his teacher's "math," for he later taught mathematics in Eureka College.

THE next step upward was to the position of a school-teacher. About four miles from Eureka was Mt. Zion. A young "dude" school-teacher had been "run out" by the big rough boys of the community. B. J., Jr., took up the task in January, 1859. At noon he played "bull-pen" with the boys and they soon discovered that their new teacher could throw harder and more accurately than any of them. He could also out-jump and out "rassle" any of them. His "academic" authority was thus established and his sixty pupils gave no trouble during his administration. Five persons are yet living in Eureka who were his pupils in that first school. One of these, Miss Rhoda J. Magarity, was so impressed with her teacher that later she consented to marry him. There is a story extant that during his first pastorate at Niantic, Illinois, his jumping ability helped to increase his audiences. On a vacant lot near the post office a Springfield sign painter had put to shame the young men of Niantic in the three-jump contest with bricks as weights. The new preacher on his way to the post office one day took up the challenge and the bricks and set the peg fifteen inches beyond the best mark of the sign painter.

In 1848-49 Asa Fisher, above mentioned, started Walnut Grove Seminary, which became Walnut Grove Academy in 1851, and became Eureka College in 1855. B. J. Radford, Sr., was a member of the first group to guarantee Mr. Fisher's salary. And he was one of the twenty-four men who took out the original charter for Eureka College in 1855. Thus the subject of this sketch has been identified with Eureka College from its inception and through seventy-seven years they have grown together.

OF those early days of the college and community Mr. Radford has many sacred and tender memories. In 1845 Alexander Campbell made the long journey to Walnut Grove. He preached in the home of Ben Major. His trip resulted in some of the young men going to Bethany College for their education. In 1850 he came again and spoke in the church which then stood on the land where the cemetery now stands. Mr. Radford saw and heard him and was strangely impressed by the personality of the great preacher and teacher. In 1853 Mr. Campbell came making a plea for the endowment of Bethany College. The caliber of the backers of Eureka

College was measured by that visit. They were planning enlargement also, but saw the need of the "mother college" so clearly that they gave Mr. Campbell $2,500 for the endowment. (All present college presidents and trustees please take note.)

Mr. Radford also clearly remembers Abraham Lincoln. Lincoln practiced law in Woodford County. Mrs. Radford's father was the first sheriff of this county. Court was held at Versailles, now extinct, four miles from Eureka. Mr. Lincoln was pitching horseshoes in the yard when his case was called. The sheriff notified him. He entered in his shirt sleeves, attended to his case and then resumed his game. Later the court house was removed to Metamora, and at a political rally Mr. Radford sat on the hind wheel of a wagon used as a speaker's stand by Mr. Lincoln, and heard him, as he says, "with the same hypnotic spell of fascination which I had felt that day I was in the court room." In 1858 on a train en route for Galesburg to the Lincoln-Douglas debate he saw him again. In 1856 Lincoln visited Eureka and spoke in the college chapel in the old Academy building. With all of his humanness and his anecdotes Lincoln still impressed young Radford as being a man of destiny.

It was no wonder that B. J. Radford was among the first to volunteer when Lincoln called for volunteers at the beginning of the Civil War. He was a junior in Eureka College. As in Europe, so also in America, college men have always been the first to answer the call of their country. Ben Radford enlisted in Company G, 17th Regiment, Illinois Volunteer Infantry. Professor O. A. Burgess, of Eureka College, was captain of this company. Lieutenant W. A. Davidson, now of Eureka, who has also passed his eightieth milestone, was also a member of this company. Mr. Radford served from '61 to June 4, 1864, when he received his honorable discharge. Reentering Eureka College he was graduated in 1866.

It was O. A. Burgess, his professor in college and his captain in the Civil War, who persuaded Mr. Radford to enter the ministry. No doubt with such a leadership the task was not difficult. Burgess himself was a great teacher and a man of unusual power and eloquence as a preacher. Mr. Radford says of him, "I have heard Lincoln and Douglas, and Beecher and Campbell and Ingersoll and Bryan, and other of the world's great orators, but Burgess at his best was the peer of any of them. It was chiefly owing to the influence of his ma netic personality that there was among the early gra uates of the college a large proportion of really gre preachers." Mr. Radford held such important pastorat as that at Niantic, Illinois; Central Christian Churc Des Moines; Richmond Street Church, Cincinnati; Ce tral Christian, Denver; and at Eureka. His sermon ability is unquestioned. His sermons always scriptura abound with illustrations from history, science, ps chology and philosophy.

MR. RADFORD was and is considered a gre teacher. After his apprenticeship as a count teacher and his graduation from college, he entered t faculty of Eureka College in 1870. With intermissions was a member of that faculty for thirty years. For tw years he was both president and professor at Eureka. F one year he was president of Drake University, wh still minister at Central Church, Des Moines. As a co lege teacher, Professor Radford, as he was called an still prefers to be called, gained an enviable reputatio He taught at different times nearly every course in t catalogue. He taught mathematics, science, Latin, Gree literature, history, psychology, philosophy, economics an sociology, and for many years in the Bible departmen He says he couldn't revive much interest in mathemati and was glad for the chance to teach other subjects.

While teaching in the college, Professor Radford al preached for the Christian Church in Eureka for man years. At times he occupied the pulpit every Sund and for several years he alternated with J. M. Allen an H. W. Everest. He is now pastor emeritus of the chur and never misses a Sunday morning service.

Professor Radford had and has a very remarkab memory. He says he always had "a memory like sheep's pelt; it picked up everything." When he studi geometry he couldn't always understand a propositio but his vivid memory made it possible for him to p it on the blackboard and "get by." When he taug Latin he never used a text in the classroom, but he kn instantly if a pupil made a mistake in his translatio At one time he says he thinks he could have written entire Latin Grammar from memory. He used th faculty in teaching Greek and other subjects. It is, he says, an unusual gift, but by careful cultivation

Freshm

s continued to develop it. At the age of eighty-six can prepare an address in a few hours and then e it entirely without notes. I heard him a year ago, last Sunday of 1923. His text was "Jesus the Light the World." The announcement of songs, other anuncements, the sermon and the closing song were given thout notes of any kind. The sermon was replete with usions to the chemical elements which make up the rays light. There were three points to the sermon. He ood aside from the pulpit without support and develed and rounded out his three points and stopped as he were a young man of forty. Get that, young eachers, Professor Radford at eighty-six still knows hen to stop!

He preached the Thanksgiving sermon last week in e Eureka Church. He remarked that he had preached e Thanksgiving sermon fifty-nine years ago. I asked im if he remembered the text and, as quick as a flash, e replied, "Oh that men would praise the Lord for s goodness, and for his wonderful works to the children f men." (Ps. 107:8.) And then he gave me a little of e subject matter of that sermon! No wonder such a eacher and teacher is graciously remembered by a host f students whose wits were sharpened and whose lives ere quickened under his brilliant leadership.

H. H. Peters, as representative of a large group of hem, says: "I had the privilege of instruction in his lassroom for four years, at a time when the great eacher was at his best. I wish to bear testimony to the ct that I owe more to Professor Benjamin J. Radford or an insight into many of the problems of life than to ny man I have ever known." No mean tribute that!

Professor Radford was and is a keen, discerning and versatile writer. He published in 1877, nearly fifty years ago, *An Old Settler's History of Woodford County.* He was editor and publisher for a while of the *Woodford Journal.* His editorial ability became known outside of Eureka, and in 1886 he was persuaded by Isaac Errett, the founder and great editor of the *Christian Standard,* to accept the associate editorship. Mr. Errett urged Professor Radford to assume the editorship, but he felt that he was not exactly fitted for it. For many years Professor Radford wrote most acceptably for the Sunday school and church papers.

He has to the credit of his pen also a volume of sermons entitled *The Place of the Gospel in the Development of Humanity.* In 1883 he published a book of poems entitled *Court of Destiny and Other Poems.* This gave him the coveted but unsolicited place in *Who's Who in America* in 1900, and in *International Who's Who* in 1912. At the present time he is editing a department in the *Woodford County Journal,* entitled "Woodford County's Early History." It is perhaps the most widely read section of the paper.

PROFESSOR RADFORD has been a devoted church man since his early boyhood. As teacher and preacher he has had a consuming desire that the church and the college should ever remain true to the plain teachings of the New Testament, and to the great plea of the fathers in the Restoration movement.

Those days of long ago, which are only history to us, are reality to him. His faith in the ultimate triumph of the gospel plea has never wavered, and he believes with all his soul that some time the knowledge of the Lord will cover the earth as the waters cover the sea.

Professor Radford is easily the first citizen of Eureka. He is called upon for more addresses than any man in town. He preaches more funeral sermons than all the other ministers put together.

Eighty-six years! A long, eventful, abundant, fruitful and useful life. During those years he has seen the population of Illinois grow from a few thousands to millions. He has seen the people develop from hard-working farmers of scanty means and equipment, to perhaps the best equipped and most prosperous farmers in the state and in the nation. He has seen the Disciples of Christ grow in membership from less than 100,000 to 1,400,000. He has seen Eureka College grow from nothing to a Class A college, with five splendid college buildings, besides the dormitory and president's home and a productive endowment of nearly $700,000. He has seen go through Eureka's halls a host of strong young men and women, who have gone out as preachers, teachers, farmers, business men, statesmen and missionaries, who have heroically done their bit toward the development and redemption of the world.

What a source of satisfaction it must be to a man to know that he has had some considerable part in all these accomplishments!

College

Evangelistic Conferences

BETWEEN fifty and sixty evangelistic conferences will be held in the month of January throughout the states and in one Province of Canada. The same program will be followed, with very little change, in each conference. Four great brotherhood organizations have joined hands in the promotion of these significant gatherings—the state missionary societies, the colleges, the National Evangelistic Association and the United Christian Missionary Society.

To these conferences all the preachers and church leaders and workers are invited. It is hoped that many preachers will bring along with them representative delegations from their congregations.

The conferences will be a preparation period and a time of empowering, at the very beginning, of what is expected to be the brotherhood's greatest pre-Easter "Each one Win one" crusade.

The following conference places and dates by states are given. Find yours and attend.

Alabama—A conference will be held at Birmingham, December 29-30.

Arizona—Conference held at Glendale on January 14.

Arkansas—Two will be held, the first at Searcy, January 6-7, the second at Texarkana, January 8-9.

California North—Conference will be held in the First Church, Oakland, beginning Wednesday evening, January 21, concluding Thursday evening, January 22, followed by a meeting with the other Protestant churches of the city, January 23, when the Goodell evangelistic party will lead the program.

California South—A joint meeting will be held with the other Protestant ministers in Los Angeles and the Goodell evangelistic party on January 25-26. January 27-28, our own ministers will have their evangelistic conference.

Colorado—The Goodell evangelistic party will spend February 1-2 in Denver. On February 3, an evangelistic conference of our own Colorado ministers and workers will be held. This meeting will be held in the South Broadway Church.

Florida—Two conferences will be held in this state, the first at Daytona, January 5-7 and the second at Tampa, January 7-9.

Georgia—A conference will be held at Griffin, January 12-14.

Illinois—Conferences will be held consecutively during the first week in February at three places, Mt. Vernon, Bloomington and Dixon.

Indiana—A conference will be held in Indianapolis beginning Monday evening, December 29, concluding Wednesday at four o'clock.

Inland Empire—A conference will be held in Spokane, Washington, at the Central Church, January 15. On January 16, the preachers will remain over for the Goodell evangelistic program.

Iowa—A conference will be held in connection with the Iowa State Ministerial Institute in DesMoines, Jan uary 20-22.

Kansas—Six conferences will be held over a perio of two weeks, January 5-16 as follows: Kansas City January 5-6; Salina, 6-7; Norton, 8-9; Girard, 12-13 Augusta, 13-14; Dodge City, 15-16.

Kentucky—Two will be held, the first at Winchester January 19-21, the second at Dawson Springs, Januar 21-23.

Louisiana—A conference will be held at Alexandria January 25-27.

Maryland, Deleware and D. C.—A conference will b held at the Twenty-fifth Street Church, Baltimore, Jan uary 5-6.

Michigan—Three conferences will be held consecu tively, January 22-29 beginning at Traverse City an followed by Grand Rapids and Ann Arbor in connec tion with the district conventions.

Mississippi—Two conferences will be held, the firs at Cleveland, January 5-7, and the second at Jackson January 7-9.

Missouri—Two conferences will be held, the first i Kansas City, February 4-7, the second at St. Louis February 9-11.

Montana—One conference will be held at Helena probably the latter part of January, date to be an nounced later by the state secretary.

Nebraska—A conference will be held at Lincoln, Jan uary 12-15, in connection with the State Ministeria Institute.

North Carolina—Two conferences will be held, th first at Rural Hall, January 12 and the second at Wash ington, January 14.

Ohio—Two conferences will be held, the first at Hig Street Church, Akron, January 5-7 and the second a Indianola Church, Columbus, January 7-9.

Oklahoma—This conference will be held in connectio with the meeting of the State Ministerial Institut Oklahoma City, January 12-14.

Oregon—A conference will be held at Portland in con nection with the Goodell evangelistic conference, Jan uary 20, with the possibility of a meeting of our ow ministers, January 21.

Tennessee—A conference will be held at Nashvill January 20-22.

Virginia—A conference will be held at Lynchburg January 5-7.

West Virginia—Three conferences will be held Jan uary 19-22 at Wheeling, Charleston and Clarksburg.

West Washington—A conference will be held in Sea tle in connection with the Goodell evangelistic program January 19.

Canada—A conference will be held at Toronto, Jan uary 5-7.

Conference dates and places, for other states wer not received in time to appear in this article.

The New Loyalty

By FREDERICK LYNCH

Mr. Lynch is Educational Secretary of the World Alliance for International Friendship Through the Churches.
This Report Was Presented at the Ninth Annual Meeting of the Alliance, Buffalo, New York, November 11-13, 1924.

THE consideration of the peace problem has passed out of the realm of theory and academic discussion into the sphere of agencies for outlawing war. The churches as a whole have come to the definite conclusion that war has no place in the Kingdom of God and is an anachronism in a Christian civilization. It is becoming increasingly difficult to speak of guns and gospel, poison gas and Jesus Christ in the same sentence. The problem which is now agitating the churches is how to outlaw war and how to set up agencies by which peace, security and justice may be obtained without recourse to force. Anyone who has followed the resolutions on war and peace passed by the national conventions, assemblies and conferences of the churches during 1924 will at once recall how all of them have called for reorganization of the world on a basis that will secure the outlawing of war and the substitution of peaceful agencies for war in the settlement of international disputes. This has been the most encouraging thing of the last year and is an evidence of how the long agitation of the prophets is bearing fruit in the plans of Christian statesmen for a Christian world order. It is not too much to claim that the World Court and the Protocol of Geneva for outlawing war are largely the outcome of the age-long efforts of the churches to put international relations on a Christian basis, supplant the war-system by the Golden Rule, and to substitute Christ for Cæsar.

The other observation I wish to make is this: Is not a great deal of the mental turmoil and confusion we see in the world today, both in Europe and America, due to the fact that a consciousness has come upon us during the last five years that there is a loyalty larger than that to the nation and we are in the process of finding our way over into this new loyalty? History has largely been the story of expanding loyalties. There is no more interesting study than to trace these expansions from one stage to another.

The first loyalty was to family. Then came a new and larger loyalty, that to the tribe or clan. After a long period came the consolidation of the tribes or clans in the state, as in Scotland, for instance. Then our ancestors had again to expand their loyalty—direct it to something bigger, vaster, perhaps not quite so perceptible to them at first, but finally becoming the deepest, and, at least, intensest loyalty the great mass of mankind has yet known—loyalty to the nation.

Now two things should always be kept in mind as we study this expanding loyalty. The first is this—namely, that in learning to exercise the new loyalty a man did not necessarily forego the old—although it did in the nature of the case become the chief loyalty. The primitive man did not abandon his loyalty to his family when he expanded it to embrace the clan. And when finally he had gone so far that his loyalty embraced the nation, he did not necessarily leave all lesser loyalties behind him. He still was loyal to his family, to his larger family of relations, the clan, so to speak, to his state perhaps. Yet the new loyalty was his chief loyalty and in the ultimate sacrifice would insist on coming first. We have recently seen how men who were loyal to their families yet had to put their loyalty to the nation first and heed her call.

The second thing to remember in all our study of loyalty is this—that the progress from these lesser loyalties to the greater, from the old to the new, was not accomplished by our fathers without great suffering and inner struggle and confusing and clashing ideas. Some never did make the transition in their lifetime, it was so hard. It was a long and arduous process each time and there were some who were far ahead of others and who were probably stoned as the prophets always are.

Is there no dawning upon us that there is a loyalty to humanity, to the brotherhood of all good men, to the family of Christ's children, to the Kingdom of God—whatever we want to call it—that is higher, while of course it is much larger, than loyalty to the nation? Sometimes it seems that that is what the war and especially the years since the war have taught us and we are gropingly and confusedly trying to find our way over into it. It seems to us that the world is full of signs of it and that many of the new ideas and experiments which are greatly troubling many fearing and perplexed souls can be interpreted in no other way.

THIS is surely what the League of Nations means. No matter what form of organization the nations enter into, it means the beginning of a new and larger loyalty. Fundamentally it is the vague and dim consciousness of this that has frightened so many Americans away from the League. Our senators talked "super state" in all their debates and the chief argument against the League advanced by many Americans was that it meant abandonment by the nation of the right to determine certain national questions and transferring of that right to a new group of nations—all of which means a new and larger loyalty. These people are passing through the same experience that the states' rights people passed through when the nation came into being—and the arguments that have been used against the League are almost identical in word with those used by our fathers who opposed the state entering the large entity of the nation. But we are simply asking if all this perplexity, confusion and fear we are feeling as the family of nations comes into being is not caused by this inevitable passage from an old to a new loyalty, from a lesser to a greater.

Anyone who has been watching the national conferences of the churches both in America and Great Britain during the last six years has seen a wonderful thing hap-

pening. Practically all these great national gatherings have been passing resolutions and issuing encyclicals of an entirely different character than those passed before the war. These utterances do not dwell upon the horrors of war as once they did, but they are all to the effect that war is unchristian because we are killing beings who are our brothers. These men in other nations are fellow-citizens. They belong to the same community, the same country, namely that community established by our Lord, that country of which all good men, all fellow Christians are citizens. French, British, Germans, all of them are just as much fellow countrymen as those who dwell in the same country with us, under the same flag. This is what underlies all the wonderful resolutions passed this year, such as those passed by the Methodists at Springfield, and the Presbyterians at Grand Rapids. It underlies all the recent remarkable declarations to the effect that war is unchristian and must be outlawed, which have been issued by the Federal Council of Churches and the World Alliance. The greatest conference of the churches ever held in Great Britain convened in Birmingham last Apri Hundreds of Anglicans and Free Churchmen were ther For a whole day they debated Christianity and wa None of the old pacifist language was heard. It was new language. It was all to the effect that all men wer brothers, citizens of a state which knew no nation boundaries. War was unchristian because it violated th allegiance to this higher state, this "super-national" stat to which as Christians they owed first allegiance.

Are not all of these things simply the symptoms tha we have entered into another one of those stages wher we are transferring our loyalty—as we so often have i the past—from a lesser to a larger object? Keeping ou loyalty to the nation we are now gropingly finding ou way to a diviner, grander loyalty than we yet have know —humanity—the brotherhood of all good men, the belove community of Christ's disciples, the Kingdom of God And are not the confusions of this time the birth throe of this new loyalty?

Promoting Promotion

THE staff of the promotional department of the United Christian Missionary Society is to be augmented by the addition of C. O. Hawley, the able young pastor of the Central Christian Church in Dayton, Ohio.

C. O. Hawley

Mr. Hawley is a native of Michigan and is the grandson of Owen Ebert, one of our pioneer preachers. He took his college work at Drake University, graduating in 1912 with an A.B. degree. One year later the same institution granted him his M.A. degree.

His first pastorate was at Seymour, Iowa, where he preached during his student days and the year following, resigning in 1914 to enter Union Theological Seminary and Columbia University. He received his B.D. degree from the Union Theological Seminary in 1917. While in New York City he preached for the Lenox Avenue Church and after his graduation from Union Theological Seminary ministered to the Dunmore Church in Scranton, Pennsylvania. While at Scranton, Mr. Hawley was deeply interested in the organization of a community training school for religious education.

For four years Mr. Hawley has served as pastor of the Central Church, Dayton, Ohio, where he has been a prominent figure in the city-wide religious work. He has been chairman of the committee which started the week-day Bible schools an when the religious educatio director of Dayton resigned Mr. Hawley carried on tha work until a new director coul be secured. He has been activ in the Dayton Council o Churches, and was intereste also in state-wide work, bein a member of the committee o the Ohio Council of Churche which prepared the standard b which moving pictures in Ohi are being censored. He is a member of the state board o the Ohio Christian Missionar Society, his interest in the Ohi work being manifested by hi active participation in the Ohi conventions. During his Day ton pastorate five hundred peo ple have been added to th church and a building fund ha been started.

The first work in which Mr Hawley will engage when h takes up his duties with the United Christian Missionar Society will be in connection with the raising of a fun for the California Christian Home. He has the visio of youth and abounding enthusiasm for the work whic argues well for his continued success and coupled wit his splendid experience in religious work, Mr. Hawle will, without doubt, make a valuable and worthy contri bution to the forces at work in promoting the furthe ance of the kingdom. Mr. Hawley will come to St. Loui to assume his new duties about January 1.

Students of Colegio Americano, Buenos Aires, South America

Opening the Door of Opportunity

By HOWARD T. HOLROYD

THE educational work which the Disciples of Christ are doing in the River Plate region in South America may be divided into two general groups. he first consists of our primary and secondary schools; hile into the category of the second group falls the aining schools, in which our pastors and Bible women e given their specialized training.

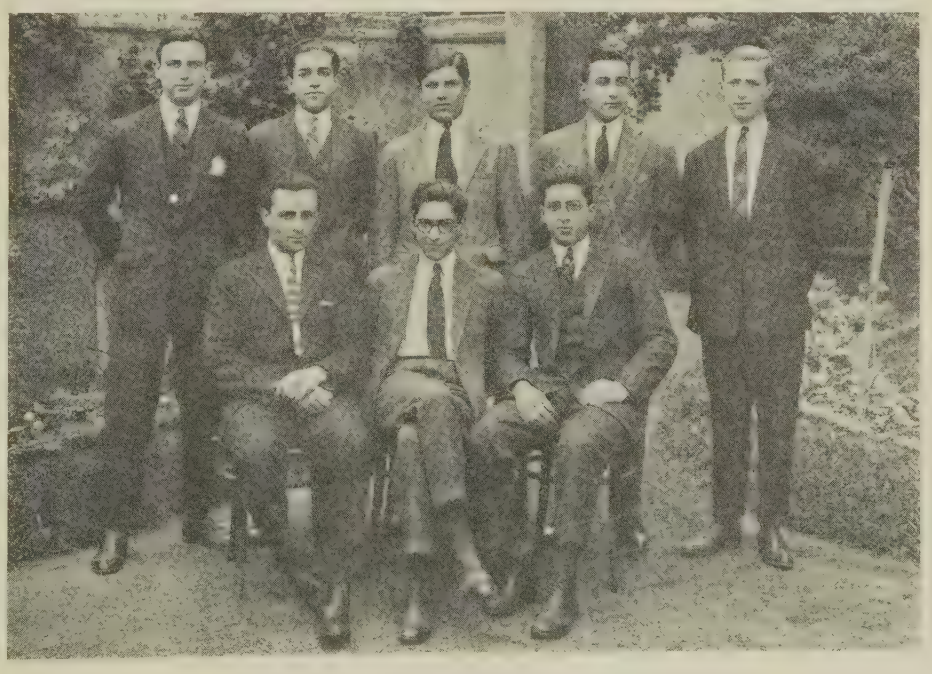
The field of general education offers a remarkable opportunity for evangelical bodies to render a real service these Latin-American countries. Argentina is undoubtdly the leading republic in its educational program, and et Argentina cannot provide schools for all its children ho should be in school. As for Paraguay, the terrible overty of its people makes universal primary education mpossible.

Here then is the door of opportunity to meet a real need. By establishing primary and secondary schools we are able not only to educate boys and girls, but we can throw Christian influences about them and give them a moral conception of life which will have a telling effect upon their own lives and upon the life of their home communities.

Colegio Internacional in Asunción, Paraguay, although only four years old, and handicapped in its work by insufficient equipment, is making an enviable place for itself in the life of the city. From its small beginnings in 1920, it now has a student body of about 150 boys and girls. Its courses cover the six primary grades and two years of the national secondary course. It has a boarding department for both girls and boys and this year has about fifty students enrolled in this department. The influence of the school upon its students has been of the finest, and through these boys and girls its influence upon the moral and ethical life of the community will grow with the years.

Colegio Americano in Buenos Aires, is a union institution in which the Disciples are cooperating with the Methodists. It has four departments of study; the primary grades, the national or secondary department, the commercial department, in all of which the Spanish language is used, and the English grades, which care for English-speaking pupils. The school is incorporated under the National Department of Education, and is subject to rigid inspection by the Ministry of Education.

The Colegio building is inadequate for such a program and it has been neces-



Assuring Christian Leadership in South America
1924 Graduates of Colegio Americano, Buenos Aires.

sary, for several years past, to rent an annex. The first graduates from the secondary department were given their diplomas in 1923, and are young men of whom we can be proud. One of them is now in the Medical School of Buenos Aires University, and the other is in the Engineering School of the same university. The graduates of our commercial department are not only well trained in business methods, but they leave us with higher conceptions of business honesty and integrity than is customarily to be found.

In the Commercial Department, Colegio Americano

The Colegio has a boarding department which is caring for about forty-five boys this year, while the total enrollment is about 250. In both these schools the Bible is a regular part of the curriculum and most of our pupils make their first acquaintance with the Scriptures in our Bible classes.

In the second group, we have here in Buenos Aires a Seminary for young men who are training for the ministry, and the Instituto Modelo de Obreras Christianas, a training school for women Bible workers. The latter is a union institution supported by the Disciples and Methodists.

One of the fe mer graduates o u r Seminar Señor Galiz who is the past of our Aveni San Mart Church, has be the president the Argenti Sunday Sch Association f the past ye All of our semi ary graduates a giving valued a efficient service our churches, a the burden reaching the masses will rest chiefly with them.

The Instituto Modelo has just completed its third ye of service. The idea of women workers is a new one he for the women as a rule are not allowed much freedo of action. We now have four young women in the sch preparing for Christian work. They are given Bible i struction and are taught the best methods of meeting t people and of organizing a constructive program of Bib training among the women of the country.

Both of these institutions are taking the young peop from our churches and are giving them a three-ye course of specialized instruction, in preparation for a li of service in our churches.

In these schools we are trying to develop Christi character, and we have great faith that the future w bear rich fruitage from our labors.

How the United Society Gets its Funds

By W. F. KOHL

In the missionary rally at Herington, Kansas, November 18, W. F. Kohl, the minister of that church, explained in such a graphic way how the United Christian Missionary Society gets its funds that every one present felt that his statement should be published with a reproduction of the drawing which he had put on the blackboard. Mr. Kohl spent the first years of his mature life as an orchardist in Illinois, and takes his vivid illustration out of his own experience.

I PURPOSE to discuss this dry subject in a green, living way. Children like pictures, and most of us would rather gather apples from the living tree than have them all neatly wrapped in tissue paper and tabulated at so many per box. Let us go out and view this great apple tree along the highway, Life. Six great branches spread out toward the heavens bearing a glistening load of leaves intermingled with flowers and fruit. However, unlike the trees of the well groomed orchard, its fruit is in all stages of ripeness, and while some is ready to be gathered, and a goodly supply is already heaped near its base, there are buds just swelling, others bursting, and still others in the very pink of the beauty of promise.

The mystery appears in the trunk where these currents meet and part, few bearing the mark of orig upon them but all, as life is needed, minister to all a in turn are refreshed by cooling shades in the heat criticism, and shelter in the wintry days of spiritu indifference.

These roots are the churches, and the widely scatter disciples of our Lord. These branches are the six gr departments of our general work. This trunk is t United Christian Missionary Society "that gathere and scattereth abroad." This fruitage, flower and b is the multitude of lives and souls, saved and committ to service in the Kingdom of our God.

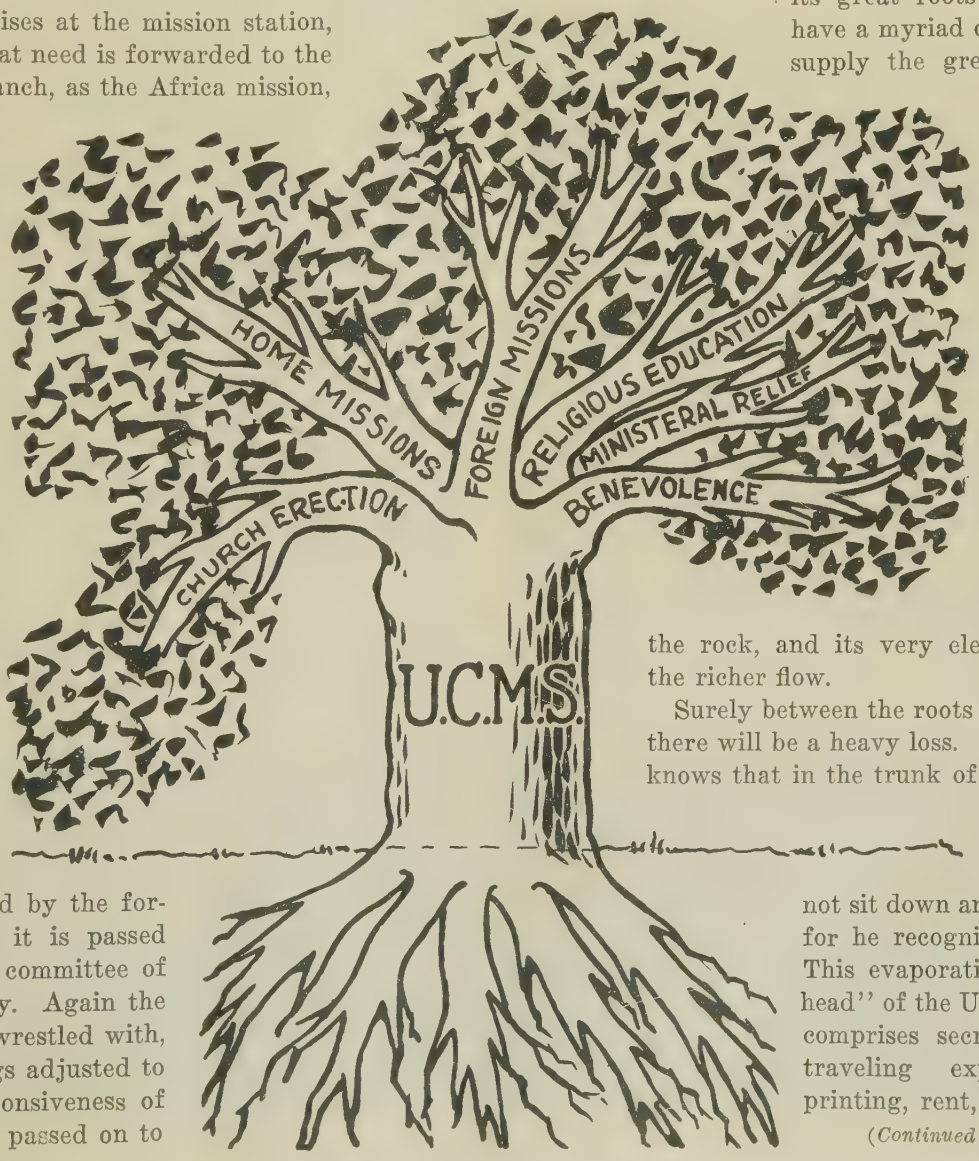
Far out on the branch of foreign missions is heard t cry of Africa, "Send us teachers or we will tell God you." From China comes the wail, "Our boys' sch

st close in February." From Tibet we hear the phecy of a new day and an open door. From India mile breaks through the age-long sadness, and priest-den South America is looking through the mist and s, though dimly, the one true Light.

On the shorter branch of American benevolences we r the sob of an orphaned child asking that a waiting ther-heart may have its hunger satisfied, and the aged nt, with quavering voice, lifting his soul in thanks-ing to God for brethren who did not forget. Then re comes the shout of the mountain boy and girl who ve been given their chance, and the fervent amen of e Negro at the opportunity to lift himself from the pths of ignorance and superstition. The man newly me to our shores with his family, to "find a home, at is better, perchance, than the old one," wants to ow more of Christian America's ideals than the curses the foreman, and a religion that is not handed down rough political henchmen. As nestlings on a storm-n limb, a struggling church is crying for a roof, or in me rapidly growing center a modern Joshua sees the d of promise: a Bible school, a hall, a congregation, church and another link is forged in the chain that tends from time to eternity, and bridges the chasm r weary pilgrims.

As the need arises at the mission station, e budget for that need is forwarded to the ater of that branch, as the Africa mission, e India mis-on, the South merica mis-on, and as the eeds of all hat field are onsidered here and ad-ustments made, he budget for hat mission is ent to the for-ign department f the United Christian Mis-ionary Society. Here all details are again con-sidered and in all probability further reduc-tions advised. Then when the revised budget has been approved by the for-eign department, it is passed on to the budget committee of the United Society. Again the matter of size is wrestled with, and with all things adjusted to the probable responsiveness of the churches, it is passed on to the executive committee, which in turn passes it on to the commission on budgets and promotional relationships, from which the askings are submitted to the churches and their organizations. There is no leaping from branch to root, or root to branch nor yet from branch to branch, but all channels flow directly through the trunk. Each month reports come in from every branch and twig. Each month the allotted life-flow goes forth on its mission of helpfulness. Each month sees a little wider spread of the branches. Each month sees a little more fruit brought to perfection.

But what of the roots all this time? Have we lost sight of them? Not for a moment. While the ripening fruit appears more showy, the absolute necessity for the function of roots cannot be overlooked. Two ways are used by churches to supply this life-flow. One is special days, like spring freshets or summer showers, that give great hope and lofty promise, but scarcely has the shower passed until drought comes and consumes the apparent plenty. The other is the budget church, that writes into its plan for the year an aim for this very service, and monthly or quarterly remits the funds and so makes possible a growing life in the dry season. Of course we all know that no tree can live, dependent upon its great roots alone. It must have a myriad of tiny rootlets to supply the great life currents. So this tree by the highway Life has its rootlets of individual disciples. Many rootlets must find their way in the crevice of the rock, and now and then a great artery is strangulated in part by granite stubbornness. But time and faithfulness dissolve the rock, and its very elements make but the richer flow.



Surely between the roots and the branches there will be a heavy loss. Every orchardist knows that in the trunk of the tree there is considerable evaporation, yet he does not sit down and cry about this, for he recognizes its necessity. This evaporation is the "overhead" of the United Society. It comprises secretaries' salaries, traveling expense, postage, printing, rent, interest, clerical

(*Continued on page* 61.)

Why a Circle Meet?

By ANNA M. CLARKE

Take Thou this hour, dear Lord,
  Bless it I pray;
Use Thou my mind and heart
  Throughout this day.
Help me to give myself,
  My all to Thee,
That all the world may see
  It's Christ through me.

THIS hymn will not only be remembered as the prayer hymn of the Second Annual Circle and Triangle Meet of the State of Kansas, but it has become the prayer of the girlhood of Kansas whose privilege it was to attend the annual meet.

Last year, for the first time in the missionary enterprise of the State of Kansas, the girls from the circles were called into a meeting to consider plans and methods by which they could enlist the girlhood of the church in the study of missions and in a cooperative effort to send the gospel to all mankind. The meet was even more successful than the faith of the Kansas missionary leadership had anticipated.

When the report of the findings committee was called for, the first recommendation was as follows: We recommend that the meet be an annual event and that a committee composed of a chairman, secretary and three other members be elected by this body to act in cooperation with our state officers to plan for the next circle meet.

This recommendation was accepted and as a result the Second Annual Circle and Triangle Meet of Kansas has become history.

The writer has just returned from the gathering, which was held on November 28-30 in Topeka and which the Kansas Woman's Christian Missionary Society sponsored.

There were one hundred and sixty-three young women, representing fifty-eight churches of the state, present. But it is not of the bigness of the meet that I wish to write although the records show a gain in registration this year of sixty-three, with delegates from twenty-five churches which were not represented last year. Numbers may be essential, but quality is the most worth while. Just here all the leaders agree there was nothing wanting at the gathering.

It has been the policy of all circle meets to have flexible program, which would permit a discussion of an problems presented by the delegates. This year in Kansa several numbers on the program came as suggestions c the girls. For example, the round table discussions whe all the presidents assembled to discuss their problems an exchange ideas. Likewise divison leaders' conference and those representing the lay membership of the circle and triangles. These groups then reassembled for general forum.

A model meeting, a demonstration of program preparation showing the ways in which topics can be presented and a playlet demonstrating the use of dramatics in a circle or triangle meeting were interesting features of th program. Missionaries from Japan and Mexico portrayed the life of young people in their lands, leaving a lasting impression on the minds and hearts of the young audience.

It was proved last year in Kansas that the enthusiasm for circle and triangle work did not wane at the close of the meet, for forty-eight new organizations were reported during the year, largely due to the enthusiasm of the group of young women who had here caught a vision of the needs of the world.

Last year Kentucky held sectional circle meets. The State of Kentucky was divided into three sections, eastern, central and western, and in each section young women came together to plan for an enlarged work, and also planned for circle and triangle meets this year. Indiana also issued an invitation to the girlhood of the state last year to assemble at Bethany Park, and again young people demonstrated that they are eager to advance the Kingdom of Jesus Christ.

As a result of these and similar gatherings during the past year there has been a remarkable gain in the national work of circles and triangles. The records show a gain of 142 circles and 120 triangles, with an increased gain in membership of 5,000. The total number of organizations is 1,332, with a membership of 27,656. The financial aim of the circles and triangles this year is $50,000.

It is imperative that every effort should be made

Part of the Delegates to the Kansas Circle Meet, Topeka, November 28-29

ereby we may not only retain the interest of this group, that we seek to promote organization of the groups hin our churches. We should have a triangle in every rch for the young people of high school age, and a le for the young women between 18 and 25. Do you w of a church without a circle or a triangle? Then e is your first opportunity of service during the new r. Do you not feel the responsibility of giving to the ng people the high ideals for life and service that e through missionary education? Commit to this r fine leaders that the young people may have the t.

And why not a Circle and Triangle Meet in several tes this year? I wish you could have attended the iendship Circle and heard the young women speak on e theme "What this Meet has meant to me." Their rizons were larger, their vision was broader and their sponsibilities were greater. It was the first time some them had ever had an opportunity to attend such a eting where Christian girls were searching for ways to of service to Jesus Christ. One hundred and sixty-three girls went from the Kansas Circle Meet with the words, which served as the keynote of the meeting, "I GIVE" having a new meaning. Their prayer was to give self, time, thought and money to the advancing of Christ's work.

One young woman, a president of a circle who had the privilege of attending the Cleveland convention wrote the following:

"I am on the 'firing line'—my head held high, my shoulders back—and starting into my work with a heart full of inspiration and enthusiasm such as I have never had before. I have come back with this prayer—

'Take my life and let it be
Consecrated, Lord, to Thee.'

and with the cry of other young people of today—'Search me! Try me!' "

These words are similar to those I have heard repeated in the closing Friendship Circle of Circle and Triangle Meets, and represent to me the enthusiasm and prayer of many girls who have had the challenge presented to them.

So Great a Cloud of Witnesses

By H. B. McCORMICK

WHAT was the strongest feature in the nation wide fall rallies recently held?" This question was discussed in connection with every e of the one hundred forty-seven rallies. The answer this question brought to light many interesting points view. One feature received unanimous approval. was the lifting up of a cloud of witnesses to acclaim ith earnestness and enthusiasm the work which our hurches are doing through the United Christian Misionary Society. These witnesses included ministers, aders in our women's missionary societies, circles, tringles, Bible schools and young people's work. Never n the history of our organized enterprises has such idespread testimony been given from so many men and omen holding positions of such far-reaching leadership.

Never did any cause have more capable and loyal presentation than did the work of missions and benevoence in the hands of the fourteen hundred ministers n these rallies. The material which the men presented was well handled. Man after man presented a message n such clear-cut and commanding form that it deserved he widest publicity. Time after time one felt like saying, "I wish that address could have been broadcast o every member of our brotherhood." It was not simply the material and form of the address, it was the passion and enthusiasm which came right out of the heart of the messenger. Never did our missionaries, our aged, our orphans or our superanuated ministers find more worthy champions than in these ministers who addressed the rallies. One of our most experienced secretaries returned to say that in all his experience he had never heard the work to which he had given his life, presented in a more worthy manner than he had heard it presented by a minister in one of these rallies. It means much to the future of our missionary and benevolent enterprises to know that men who are leading our churches are on fire for Christ and his world program. The men handled with equal skill such questions as financing the United Society, the United Society and its relationships, financing the local church, church erection, and literature. These rallies would convince the most skeptical that Alexander Campbell and Isaac Errett have won their fight in our brotherhood for organized missionary enterprise.

As might be expected, the leaders of our woman's work were running over with enthusiasm. The greatest single piece of work which we as a brotherhood have ever accomplished had been brought to victory by these women just a few days before at the Cleveland convention. That victory was achieved through prayerful and sacrificial leadership which has never been excelled, a victory that reveals to us many sacrifices which these women made to place in the hands of our workers the world around, the equipment which will enable them to do a larger work for the Master. As one watched the leadership of these women in the rallies, he came to some appreciation of the cause of their victory. They knew exactly what they wanted to do, and they had a definite program for the accomplishment of their purposes. There was nothing left to chance. They presented their matter in clear-cut form. One hesitates to feel after listening to these women that there is anything that they cannot accomplish by the help of the Master whom they are so loyally serving. Their testimony was of a kind which lifts kingdom business to a spiritual plane and makes one feel the divine presence.

SPOKANE UNIVERSITY

One of the most hopeful testimonies in these rallies was the testimony of those who are being trained for leadership for the days ahead. One could not but be deeply impressed to find young women leading young life in the circle work, in the triangle work and in the boys and girls' work. Some of the most enthusiastic planning in the entire program was in connection with these developing leaders. It was splendid to hear them give expression to purposes which mean the throwing of their young lives into the service of the King without reserve. They are thinking of the victory and not of the cost. No price seems to them too great to pay if the work can be brought to a place where it will honor the Master.

We are all aware of the tremendous task which is being faced by the department of religious and missionary education of our united work. We are told that 27,000,000 young people under twenty-five years of age are without religious and moral instruction. The testimony given by the young leaders of this work was one of unfaltering faith and determination. They are undaunted in their conviction that they can take these untaught millions for Christ. One gains the impression as he listens that the size of their task is not an obstacle but an inspiration. With a program that reaches down into the cradle and never lets go until they stand beside that "low green tent whose curtain never outward swings" they are prepared to render any service which has for its objective the winning of boys and girls, men and women to Christ, and the building up of these same people in the things of the spirit.

One feature of the program announced by these leaders was the enlargment of the young people's summer conferences. These conferences are reaching into the very heart of the church, picking the strongest young people, training them for leadership and sending them back to lift their local churches by their new consecration and training. When the young folks who had actually attended these conferences rose to speak in the rallies their lives spoke as eloquently as their messages. It was interesting to listen to these young people with eager faces, burning hearts and tumbling words as they attempted to describe what the conferences had meant to them. No one could doubt that their whole being was stirred and that they had never developed the use of words to a point where words could express more than a small fraction of what they felt. In each case they wound up with an impassioned appeal to the churches to see to it that they had a large representation of young folks in the summer conferences.

Sometimes we hear the question raised as to the leadership of the future. One who has studied closely the testimony given in these rallies could not but be enthusiastic about future leadership. The leadership of tomorrow is better prepared, has a more clearly defined program, while at the same time it is just as earnest and loyal to the things of the kingdom as the leadership of the past.

The immediate results of these rallies? They will do much to hearten the workers in every department. They will carry into the churches an inspiration which wi be felt in the local program. They will lay the found tion for rallies greater and stronger when another yea comes around. Their influence will be expanded an the number of witnesses will be increased. These fir rallies have laid a foundation of fellowship and cooper tion which through the years promises to become mighty factor for good in our brotherhood life.

Cephas Shelburne Dies

FROM Sherman, Texas, comes the news of the passing of Cephas Shelburne, president of Carr-Burdette College, on November 20. Although he had been suffering from a severe attack of pneumonia fo three weeks, the seriousness of his condition was no generally known and his death comes with a shock t the brotherhood, accompanied by a feeling of irreparable loss.

President Shelburne was born in Montgomery County Virginia, in 1859. He came from a family of preachers on whom he later reflected both honor and credit in the same high calling. He was educated in Bethany College and taught in Tazewell Female Seminary in Virginia before entering upon the work of the ministry. His successful pastorates at Roanoke, Virginia; Huntington, Indiana; Rockville, Maryland; Fredricksburg, Virginia; Dallas, and Lancaster, Texas, are lasting testimonials to his vision and courageous leadership, which is further emphasized in his outstanding contributions to our church periodicals. As president of Carr-Burdette College he held a merited place in academic circles. Writing in the *Christian Courier* for November 30, Edwin C. Boynton says:

"Cephas Shelburne was a man of God. He was modest and appreciative of others, and capable and ready in his work as pastor, editor and teacher. The daughters of Texas disciples who have known his counsel and have learned of God and life through him will cherish forever his memory. Those who have entered under his ministry, in our own and other states, the Christian life, will hold in hallowed remembrance his service in the gospel. The many who have felt the uplift of his words of wisdom, the mellowness of his happy thought, so often given on the pages of the *Christian Courier* and other publications, will miss the beauty of his message and the strength of his appeal.

"From the tomb of this devoted Christian educator may we turn to render a more fraternal service to those who, like him have been called to lead us in the halls of knowledge and in the walks of life. Blessed be his memory to us all!"

President Shelburne's presence and counsel will be greatly missed by his Texas brethren, by his fellow educators in our colleges, by the Board of Education of which he was an honored director, by the churches which he served so long and successfully and by the Disciples of Christ at large. To his bereaved family goes the sympathy and love of all.

"I said to Celia: 'Let us trace the secret of this pleasant place!'"

A Miracle of the Wilderness

By BESS ROBBINS WHITE

IT can't be done, but there it is!" Somebody said it a long time ago; J. N. Ervin, scholar, gentleman, dreamer, doer, Negro, is saying it today. ere it is, a triumph of persistence, the crystallization a dream. It is a Negro school in the heart of Texas r the making of Negro citizens; a prosaic enough intution, an ordinary venture, a commonplace idea read out every day. I thought so too, until I saw it. For thin its whitewashed walls hovers an air of indomable courage that charges the pulse of all who would plaud success.

Twelve years ago a piece of land in Texas was given our now historic Christian Woman's Board of Misns. It was the gift of Mr. and Mrs. J. J. Jarvis of rt Worth, Texas, and it lay out in Wood County, a unty where the Negro was a "nigger," "only that and thing more." There were 456 acres in the strip and was the wish of the donors that it might prove the site a school for Negroes. A school for the training of egroes in Wood County! Knowing the impregnable ejudice against even State education of the Negro then e in the South, it was only the faith that must have ed Carey and Morrison and Livingstone to undertake eat projects for Christ; the faith that carries on and cognizes no barrier in race or birth or creed, that gave the women of the board in Indianapolis the courage flash back their glad acceptance of the gift and the trust. Once set on the highway of establishing such a school, they loosed all restraint and dropped all hesitant fears, purchasing an additional 182 acres adjoining the gift property in order that their ever-mounting dreams for the institution might have room to be realized.

But dreams and drab facts are two different things. The decision had been made, the land was there, but that was all. It was a wilderness of underbrush and giant trees. Looking over the tangled expanse, the project presented a dreary and despairing outlook, and the vision of the bustling school must have faded many times. But "we must have dreams, flamboyant, beautiful; flights to the moon, if need be * * * even though, if we go shod with dreams, our feet must bleed."

With an ax swung over his shoulder, T. B. Frost, of the Southern Christian Institute, landed at Hawkins, Texas, in the winter of 1911 and set out for Jarvis. During the next few months the woods rang with the blows of his ax and resounded time and again to the crash of falling timber as he cleared enough ground for the erection of the first building. It was a crude affair, a building that modern, erudite educators might dismiss as beyond the pale; but it was Jarvis-in-the-Beginning, and as such deserves an honored place in the archives of our early struggles.

Twelve years have rolled by since then, years of cease-

less toil, often tinged with despair. But out of the pain and heart-breaking disappointments, a glorious achievement has emerged, a miracle of the wilderness.

Today Jarvis Christian Institute rears its head proudly in Wood County. On its nearly one thousand acres are fourteen buildings, the largest a forty-four room dormitory for girls, all built by student labor, with wood cut from its own land by its own sawmill, operated entirely by its own students. One hundred and sixty acres are under cultivation, producing foodstuffs and cotton; the rest is in timber and pasture. In 1914 J. N. Ervin became the first president and it has been largely through his unflinching determination and his contagious enthusiasm that those interested in achievement stand amazed at the school's miraculous growth. With 300 students enrolled and a faculty of twenty-five, the grammar, high school and two years of college work is recognized and accredited wherever a student goes. The curriculum includes, besides the three r's, such things as dairying, farming, poultry raising, truck-gardening, laundry work, dressmaking, culinary arts, music, commercial courses, expression and religious education. Last year eleven graduates went out as finished products and twenty-one are scheduled to finish this year. This Negro youth is drawn from ten states and many of the graduates go on to higher institutions to complete their education. One student went on to Hiram College, Ohio, and finished, obtained his degree and is now back at Jarvis as teacher of history and in charge of the boys' dormitory. One of the girl graduates has charge of the Latin department of the Wichita Falls High School. President Ervin's own son, a graduate of the school, finished last year at Meharry Medical School in Nashville and is now in the University of Michigan taking further work. The contribution of these young Negro men and women, trained leaders in heart and mind, is of incalc lable value in the solution of our fearful race proble

A unique system of providing education for the st dents unable to enter as regular students has be worked out. A night school is conducted which any w wish may attend the first year, working all day and a tending classes at night, and the second year attendi classes during the day with the money earned by wor ing the first year, but continuing to work one hour a da and three months during the summer to insure their su port the following year. By this means, not only is t student benefited, but the school is assured of comp tent labor in its dairy, its sawmill, in the kitchen an laundry.

Great plans are under way for the further enlarg ment of the school in all details. Through the Golde Jubilee a gift of $25,000 will make possible a new dinin hall, releasing the present basement of the girls' dorm tory for more dormitory space. A water and sewe system is about to be installed and apparatus for th science department is an imperative need. Every year hundred or more students are turned down for lack o space and equipment to care for them.

It can't be done, but there it is! In the face of stag gering discouragements, bitter racial opposition an undreamed of financial difficulties, Jarvis has continue to grow; constantly, quietly, persistently.

"You can't educate the Negro; we've tried it and i makes him worse." "It's a waste of money; a few wil be bettered, but the rest will be spoiled." You hear it so do I. But President Ervin, that dauntless Jarvi president, the finest Negro gentleman whose hand it ha ever been my privilege to shake, might quietly say: "It has not before been tried and found wanting; it ha been found difficult and not tried."

Education Day

Education Day is at hand.

It comes the third Sunday in January.

It will be observed by our churches everywhere:

- **By a day of prayer for our colleges;**
- **By a program of information in the Sunday schools;**
- **By a sermon at the morning worship hour;**
- **By distributing literature which sets forth the great work of our colleges;**
- **By insuring Christian education a just and proper share in the church budget;**
- **By taking a special offering in churches not using the budget system;**
- **By forwarding the money from both the budget and the Education Day offering to the**

Board of Education at 222 Downey Avenue, Indianapolis, Indiana.

A Leader Passes

By MRS. ANNA R. ATWATER

MRS. NANCY E. ATKINSON was born in Ohio. The place of the home to which she came is now a part of Cleveland. Four score and almost eight years was the measure of her earthly life. On the morning of November 28, 1924, her spirit was released from the frail body which, in the past five years, had suffered much of weakness and pain. Sunday afternoon, November 30, friends and neighbors gathered at the home on Downey Avenue in Indianapolis, to pay their tribute of love and devotion to one who had, in a marked way, been an honor and a blessing to the church and the colleges so near by, and to the community. On Monday following, the body was taken to Wabash, Indiana, where it was placed beside that of her husband.

This friend of ours has been best and most widely known to the church through her missionary work, having served the Christian Woman's Board of Missions as its vice-president from 1892 to 1902, and as its president from 1902 to 1906. She was detained by sickness from that historic convention of 1874, but from the very beginning her heart was in this great venture for the kingdom. She organized the missionary society in Wabash in 1875, and the first group of children to be organized for missionary work among our people was organized by her in the same church.

A fine, strong voice, a commanding personality and a wealth of information always ready for use, made Mrs. Atkinson one of the most efficient of presidents. Her public messages were characterized by a thorough mastery of her subject and by an unusual vision of the possibilities before the church.

With people who render an outstanding public service we often forget that other life they live, perhaps as the very center of a family group. Mrs. Atkinson was the wife of A. M. Atkinson, whose name lives in our history and in our hearts as the outstanding advocate for the care of our aged ministry. His last words were an appeal for that cause. She was the mother of two children, Howard and Mary, who were taken from her within a few short months of each other. She met these losses with a heroism that could have come only from a vital faith in God. Howard Howe, the son of her daughter, who was but five when his mother went away, was reared by Mrs. Atkinson. How proud she was of him! It has been his satisfaction, in these last years of her weakness, to help in a wonderful way in ministry to her. In no way has he disappointed her. Miss Belle Murphy has shared as a daughter the home with Mrs. Atkinson, for fifty-two years. She has had a large part in the beautiful hospitality of that home. She has made possible much of the public service that has come out of it, and in these late years has given such a measure of devotion as few have ever been able to render to their own parents.

Mrs. Nancy E. Atkinson

It would be a glorious attainment if the whole church could share the ideals of stewardship manifested by Mrs. Atkinson. How can we fittingly speak of it? Her home was modest. Her expenditures for luxury or personal gratification were almost eliminated. Her investments for the work of the kingdom gave her great joy, and compared with the amount she possessed, few have excelled her in this particular.

Mrs. Atkinson has been an inspiration to many young people. She once said that youth is not a thing of years, but a quality of heart. One of her friends said of her: "Though past three score and ten

years there are no wrinkles on her heart," and some of us remember hearing her say: "Youth is ours here, now and forever. Youth of the soul is immortal and 'eternity is youth.'"

When from her well-worn Bible, J. D. Armistead, the pastor of the Downey Avenue Church, read the lesson marked by Mrs. Atkinson's own hand for this occasion, our hearts felt a deep reality in the meaning of *river of water, tree of life, fruit every month, healing of the nations, seeing His face, no night there,* and *reigning forever and ever.* We saw the sun through cypress trees, the breaking day across mournful marbles, and for our friend the renewal of youth and power in His presence.

In his tribute to Mrs. Atkinson at the funeral President Charles T. Paul said for us what we think but cannot express, and we are glad to give his message.

Tribute to Mrs. Atkinson

By CHARLES T. PAUL

WHEN Gladstone lay dying at Hawarden Castle, as the evening sun burst through the ivied casement, he whispered the word "Amen." That grand word of assent and consummation breathed the rapture of release, the seal of conscience on a long life of love and labor, and of genius nobly exercised, for God and humanity; it hailed the golden day that smote the statesman's dimming eyes.

Not incomparable with Gladstone's, in dignity and hope, was the passing of this elect and sainted friend; not less useful her career though not so high in the gaze of the world. Mrs. Atkinson's life was one long investment of loving energy directed with keen and purposeful intelligence to the culture of the spirit, to the welfare of her family, community and friends, to the imitation of Christ, to the quest and extension of the Kingdom of God. As the end of her active day drew nigh she caught the hint from the homeland, and, with her strong but finely chastened will, assented to its beckoning. She had earned the right to say "Amen."

> "Sleep after labor,
> Quiet after pain,
> Peace after strife,
> These are great gain,
> These are of Thee,
> O Lord of Love and Breath!
> Her spirit knew Thy call
> To Heaven after Death,
> To Life fulfilling all."

Mrs. Atkinson was contemporary and participant in the vast development of woman's missionary work, including the organization of woman's societies, which for the last half century and more has characterized American Christendom. In the history of the Disciples of Christ she should and will be honored as one of the most distinguished and most efficient promoters of our world-wide enterprise. Beyond the utmost barriers of clime and race she helped to speed the church with ministries of mercy and salvation.

For 40 years she was prominent in the work of the Christian Woman's Board of Missions. She was a maker of its policies, an interpreter of its ideals, during its most fruitful—its cumulative period. She presided ove the councils that led to the Disciples' first entrance t new mission fields like Mexico (1895) and Argentin (1905). Later her vote and counsel helped to ope Paraguay and to the cooperation of the Woman's Boar with the Foreign Society in China.

The first woman to receive a degree from Butle College, and one of the earliest to win such distinctio from any American seat of learning, Mrs. Atkinson wa characterized throughout her career by intellectual brilliancy, progressive scholarship, sound judgment, and a gracious versatility that marked her as a leader. Discerning the importance of providing Christian instruction at the state universities she was conspicuously active in the establishment of the University Bible Chairs, in which the Christian Woman's Board was pioneer. The Chair at the University of Michigan was established in 1892, the first year of her vice-presidency; the others at Virginia, 1897, Kansas, 1901, and Texas, 1904, while she was still in office.

What shall be called her greatest work? By her vote and decision Mrs. Atkinson helped to send to India, Jamaica, Porto Rico, Mexico, South America, Africa and China some 150 missionaries. I venture to suggest to her loved ones, as a most precious heritage and consolation, that out from this quiet home, this loving heart so still today, out from this "green crescent of tranquil Irvington" have gone great tides of influence to the peoples of distant lands, in the ministries of those for whom she helped to make "a trail to the hearts of men."

Hear a stanza from one of her favorite hymns:

> "Far, far away, like bells at evening pealing,
> The voice of Jesus sounds o'er land and sea,
> And laden souls, by thousands meekly stealing,
> Kind Shepherd, turn their weary steps to Thee."

But many would never, perchance, have heard the Shepherd's voice or turned their footsteps to his love, had she not helped to send them messengers and guides.

Her resiliency of spirit was a dower of nature heightened by "the Christian radiance" which she never lost.

This hour, when her modest presence seems still to rebuke our eulogy and when reverent silence would be more eloquent than words, is not the time to tell her deeds or extol the qualities that made her dear.

Her wish was that the message spoken here should conclude with these lines:

> Sunset and evening star,
> And one clear call for me.
> And may there be no moaning of the bar,
> When I put out to sea.
>
> But such a tide as moving seems asleep,
> Too full for sound or foam,
> When that which drew from out the boundless deep
> Turns again home.
>
> Twilight and evening bell,
> And after that the dark!
> And may there be no sadness of farewell,
> When I embark;
>
> For tho' from out our bourne of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face
> When I have crossed the bar.

The Eternal Miracle

N New York one day I attended a luncheon tendered by certain distinguished gentlemen to David Lloyd George. There were perhaps two hundred men at tables. The food was good and the speeches were pressive. But what stirred one's imagination was a dy of the men at the speakers' table. There they re—some of the most influential citizens of the sent-day world; and *who* were they? At one end an ernational financier—the son of a poor country par- a. Beside him a great newspaper proprietor—he came m a tiny town in Maine and landed in New York with s than a hundred dollars. A little farther along the esident of a world-wide press association—once a copy y in a country newspaper office. And, in the center, e boy who grew up in the poverty of an obscure Welsh lage, and became the commanding statesman of the itish Empire in the greatest crisis of its history.

When and how and where did the eternal miracle oc- r in the lives of those men? At what hour, in the orning, in the afternoon, in the long quiet evenings, d the audacious thought enter the mind of each of em that he was larger than the limits of a country wn, that his life might be bigger than his father's?

When did the thought come to Jesus? Was it one orning when he stood at the carpenter's bench, the sun reaming in across the hills? Was it late in the night, ter the family had retired, and he had crept out to alk and wonder under the stars? Nobody knows. All e can be sure of is this—that the consciousness of his divinity came to him in a time of solitude, of awe in the presence of Nature. The West has been fertile in material progress, but the great religions have all come out of the East. The deserts are a symbol of the infinite; the vast spaces that divide men from the stars fill the souls of men with wonder. Somewhere, at some unforgetable hour, the wonder and daring filled his heart. He knew that he was bigger than Nazareth. The eternal miracle had occurred—the awakening of the inner consciousness of power.—BRUCE BARTON in *Woman's Home Companion.*

"The Best Ye Breed"

GOVERNOR GENERAL WOOD, of the Philippines, states his idea of the kind of missionaries we should have in the Orient, in the following:

"You can write to your people and your religious papers, and tell them to send the best they have to these far Eastern mission fields. These people need a positive man. They have doubts enough; they do not need to be fed any more. If a missionary is uncertain in his faith, they will be the first to know it and turn away in disappointment or else be led astray—which is worse. If Kipling could say, concerning the 'White Man's Burden,' in regard to mere physical responsibility for these weaker Eastern races, 'Send forth the best ye breed!' we surely ought to say it, and demand it, for the spiritual needs of these same people. We need 'the best ye breed' for this work out here, and the natives need that same kind or the work will fail."

The Distinctive Contribution of the Disciples of Christ to Higher Education in America

By G. I. HOOVER

AS compared with the initial efforts of other religious bodies, the Disciples of Christ began work at a period late in point of time in American ducation. This fact has both its advantages and disdvantages. While they have been able to profit by ne experience of other church groups, their colleges of igher grade have been comparatively late in attaining ducational efficiency, measured by present-day standrdizing agencies. With three or four exceptions howver all of the twenty-eight colleges cooperating with ne Board of Education of the Disciples of Christ are ow standard institutions of their type.

Of the distinctive contribution of these colleges of the isciples of Christ to higher education we present four s outstanding:

The colleges of the Disciples were among the very rst in the United States to adopt coeducation.

We find the admission of men and women to academies s early as 1821, as at Leicester, Massachusetts. The rst college in America to open its doors upon equal erms to men and women was the Oberlin Collegiate Institute, now Oberlin College, in 1834. Northwestern Christian University, now Butler College, was the first college in Indiana chartered as a coeducational institution. The Disciples were likewise the leaders of coeducation in Illinois. The schools founded at Eureka in 1848 and that at Abingdon in 1853 were both coeducational from their beginnings. So also were the other institutions of the Disciples in Illinois. Christian University, now Culver-Stockton College, Canton, Missouri, was the first institution of higher learning established on a coeducational basis in that state. It thus appears that the Disciples were pioneers in coeducation as applied to colleges in at least three of the great states of the Union.

The colleges of the Disciples of Christ were the first colleges in America to give the Bible a distinct place in the curriculum of the college.

Almost the lifetime of a generation passed from the founding of the Brush Run Church before the Disciples moved in an active way toward the planting of colleges. Churches, known simply as Christian Churches or Churches of Christ, were being planted widely. These churches needed to be developed and had to be cared for. A great conviction siezed Mr. Campbell and his

associates, viz: that if these churches were to be developed in the strength and power of New Testament Christianity and if our plea for the union of the people of God was to have strong and convincing advocacy, we must establish and foster colleges in which a capable leadership for our churches may be trained. Reflection upon this matter and the agitation of this need among our churches and in the pages of the *Millennial Harbinger* led Mr. Campbell to develop with clearness and definiteness his educational ideal.

Mr. Campbell held that the Bible is the instrument given us of God for the development of the highest and noblest character. Since this is the supreme end of education the Bible should have a place in the curriculum of the college. When Bacon College was planted in Kentucky and Bethany College in Virginia and the Bible was given a fundamental place in the curricula, a unique idea was introduced into the American educational system. The Bible had had a place in theological schools and schools of ministerial training previous to this, but to make the Bible a textbook in the college was a new idea. Lecturing on "Colleges" in Wheeling, Virginia in 1854, Mr. Campbell remarked, "How strange it is that of 120 colleges in the United States but one has a chair of sacred history and Bible literature." The one college to which he referred was Bethany College, Bacon College having been temporarily suspended.

The Disciples have made a contribution to the problem of religious ministry at state universities that outstanding and distinct.

It was a part of the educational ideal of the gre prophetic leaders of the Disciples' movement that a con prehensive, intelligent knowledge of the Bible is a pa of a true education, that indeed one cannot be educate in a large well-rounded way and be ignorant of th Book of books. The laws of the several states in whic the great tax-supported institutions have been estal lished forbid the teaching of the Bible as a book o religion in the curriculum of institutions supported b taxation. It was an expression of their educationa ideal and the spiritual passion which is an essential o it that led the Disciples to become pioneers in estab lishing chairs of Biblical and religious instruction at th great state universities of America. The facts of his tory unmistakably reveal that the motive, the originat ing impulse to this movement upon the part of th Christian Woman's Board of Missions was not that o sectarian propaganda, nor primarily of gaining brother hood recruits, but an unalloyed desire to make a con tribution to the educational life of these institutions and to the Kingdom of God. This fact should be recorded to the abiding honor of this noble organization.

From the first the Disciples have emphasized the educational approach to such activity. While recognizing fully the value of pastoral oversight and shepherding care of the student, the supreme task in such min-

Board of Education of the Disci

Several members of the board were absent. A few persons closel

Standing, left to right: E. M. Waites, Charles E. Cobbey, Cephas Shelburne, Louis A. Hopkins, W. R. Warren, Cloyd Goodnight, Geo. Hildebrandt, F. M. Reeves, John E. Pounds, R. E. Hieronymus, Edgar D. Lee, Geo. W. Brown, J. T. T. Hundley, Arthur Braden, Allen Wilson, Miss Genevieve Brown, Mrs. L. Madge Smith, Wallace C. Payne, Walter M. White, Joseph A. Serena, Arthur Long, George L. Peters, Carl B. Swift, and I. O. Foss.

y is to aid the student in the conservation and deep-ng of Christian faith, and in the interpretation of eternal verities of our holy religion in the terms that expanding world of knowledge into which the dent comes as he passes through the courses of study vided by these universities.

Until recently the Disciples had more money invested property holdings and permanent funds for religious cational ministry at these tax-supported institutions n any other communion. But several of the other igious bodies now have plans and programs for min-ry at these institutions which far outstrip anything ich we have thus far undertaken. One of the great-challenges to the generosity of the Disciples of Christ lay is the opportunity for religious educational min-ry at the tax-supported universities of America.

The Disciples were among the very first in the establish-nt of chairs of religious education in their own col-es.

The first of these chairs to be established was in the llege of the Bible, affiliated with Transylvania College, xington, Kentucky. So far as we are aware, this was ceded only by that in connection with the Louisville eological Seminary. This movement was begun by the nday school department of the American Christian issionary Society and continued by the department of igious education of the United Christian Missionary ciety. The actual work of promoting the financial campaigns for the establishment of such chairs has now been committed to the endowment department of the Board of Education. Such chairs have already been established at Bethany, Texas Christian University, Phillips, Eureka, California, Drake and Hiram. Four great reasons are urged for the support of this enterprise: (*a*) There is no place where we can more fundamentally affect the program of religious education than where leaders are trained. (*b*) It puts training in religious education into the preparation of every minister and gives the same training to missionaries and other Christian workers. (*c*) It provides the means whereby students in our colleges may prepare themselves for life work in this field—a great and expanding profession. (*d*) All these students go back and function somewhere in the local church. Nothing is offered in the college that enables them to do this more helpfully and serviceably than this training.

It is a significant fact that as a result of their efforts in the field of religious education, the Disciples have contributed four leaders who today are occupying positions of the highest responsibility in this fundamental world service: Robert M. Hopkins, chairman of the executive committee of the International Council of Religious Education; Walter S. Athearn, dean of the School of Religious Education and Social Service, Boston University; W. C. Bower, chairman of the Committee on International Curriculum; and W. C. Pearce, associate general secretary of the World's Sunday School Association.

nual Meeting, April 24-25, 1924

of the board but not members were included in the photograph.

Seated: John H. Wood, A. D. Harmon, G. I. Hoover, R. H. ossfield, Frank W. Padelford (General Secretary Northern Bap-st Board of Education), Mrs. Luella St. Clair-Moss, Mrs. L. N. Wells, Mrs. Maude Lucas Rumpler, Miner Lee Bates, T. C. Howe, J. W. Putnam, Mrs. Geo. W. Brown, Mrs. Ida W. Harrison, Mrs. Mattie Gay, W. Hume Logan, W. E. Garrison, Miss Eliza-beth Gilbert, E. F. Snavely, Stephen E. Fisher, H. O. Pritchard, J. C. Todd, Richard Dickinson, Bert Wilson, H. H. Harmon.

The Board of Education and the Work of Our College

CLARENCE E. LEMMON, minister of Hamilton Avenue Christian Church, St. Louis, Missouri, of which the late R. H. Stockton was a member, was the speaker at the celebration of Founders' Day at Culver-Stockton College, Canton, Missouri, this year.

Dr. A. D. Harmon, president of Transylvania College, and former president of Cotner College, Lincoln, Nebraska, was a recent chapel speaker at Cotner. He brought a message of congratulation and gratification upon the rapidly developing life of Cotner.

President H. S. Hilley, of Atlantic Christian College, Wilson, North Carolina, is authority for the statement that the number of students at that institution for the present semester shows a twenty per cent increase over that of last year. The growth of the institution, as well as its future development, makes a strong appeal for more adequate equipment and endowment for this splendid college.

The *Crusader,* is the official bulletin of the endowment department of the Board of Education of the Disciples of Christ. It is a regularly authorized and organized agency being used with local adaptations by Dr. H. H. Harmon in the promotion of endowment campaigns. The *Cotner Crusader* has just appeared in splendid mechanical form and replete with informing and convincing materials.

Mr. and Mrs. Wood Seely are graduate students this year at the Ohio State University, Columbus, Ohio. Mrs. Seely is a daughter of Professor and Mrs. Hall L. Calhoun of Bethany College, Bethany, West Virginia. The young people were married at Bethany in September.

Dr. E. R. Cockrell, formerly mayor of Fort Worth, Texas, with a record for notable achievements in that position, is now actively at the helm at William Woods College, Fulton, Missouri. Upon his return from the Cleveland convention he addressed a large gathering of young people at the First Christian Church, St. Joseph, Missouri. A reception was tendered him at this church on Wednesday evening, November 13.

Dr. H. O. Pritchard, general secretary of the Board of Education, delivered the educational address representing the board and cooperating colleges in the Alabama and North Carolina state conventions in November and also the dedicatory address of the educational unit of the great First Church edifice, Birmingham, Alabama, last month.

Dr. George A. Miller, minister of the First Christian Church of Omaha, Nebraska, and Dr. William Prince Aylsworth, president emeritus of Cotner College, Lincoln, Nebraska, were the Founders' Day speakers at Cotner this year. Dr. Miller spoke on "What We Owe" and Dr. Aylsworth gave a retrospective view of the college growing out of his own personal knowledge and relations with the institution.

In his first address to the faculty of Atlantic Christian College this year, President Hilley said that a college should have three aims in view: 1. The impartation of the right kind of knowledge to the student, which can best be accomplished by the personal contact of teacher and student. 2. The creation of the best social environment for students. 3. The development of Christian character. For the accomplishment of these aims the hearty cooperation of each member was asked.

George M. Sutton, a graduate of Bethany College of the class of 1923, and now with the Carnegie Museum, Pittsburg, has been appointed by the Pennsylvania State Game Commission as chief of the educational service. He will have charge of a state-wide educational campaign that will be undertaken by the game commission to arouse interest in wild life and the game conservation movement.

Of 512 students enrolled in the Bible College of Missouri last year fifty-four were committed to definite religious callings. The Bible College building located alongside of the University of Missouri has eliminated its dormitory feature and its halls have been converted into classrooms and offices. The building has become the religious center of university student groups. While the improvement is a very decided one from the point of view of serviceableness to student groups the institution sustains a net loss in rentals of $3,000, which must be provided in some other way.

H. B. Turner, superintendent of the public schools at Warren, Ohio, was elected this year as the alumni trustee of Hiram College. By the provisions of the bylaws of the board of trustees of that institution one-sixth of the twenty-four members constituting the board are elected by the alumni of the college. Members are elected for a term of six years and the alumni elect one member each year. This is an expression of the growing spirit of democracy in the administration of educational affairs.

Miss Elizabeth Potts, head of the art department Christian College, Columbia, Missouri, visited France, Holland, Belgium and England during her summer vacation, spending most of her time in Paris. She had the novel experience of an airplane trip from Paris to London. She declares the journey a pleasant experience.

Marvin Darsie, son of Mr. and Mrs. Lloyd Darsie, is the dean of the teachers' college of the southern branch of the University of California, Los Angeles. M Darsie is a graduate of Hiram College the class of 1908.

John P. Sala, minister of the Universi Christian Church, Buffalo, New Yor who with his family spent the summer i Europe, is writing a series of articles i the *Bethany Collegian* giving the resul of his observations and studies durin those travels.

The University Place Christian Churcl Des Moines, Iowa, is in the midst of a cam paign to raise $250,000 for an education plant to be erected upon the site of th old church building. This is the studen church of Drake University. Dr. Charle S. Medbury and S. J. Mathieson are th co-pastors of the congregation.

Dr. Charles R. Scoville, of Chicago, wa for a fifth time honored by being electe president of the National Evangelistic As sociation of the Disciples of Christ at the convention of the Disciples at Cleveland. This association has become one of the great forces for the promotion of evangelism in the communion. Dr. Scoville laid strong educational foundations for his work as an evangelist. He is a graduate of Hiram College and holds a Master's degree from the same institution for work done. He was honored with the Doctor's degree by Drake University.

Butler College, Indianapolis, has recently received two notable gifts: The residue of the estate of Edward W. Sawyer of Pittsboro, Indiana, amounting to $30,000, for the establishment of a scholarship fund; also a gift of $25,000, by James H. Trimble, president of the Western Oil Refining Co. In making his gift Mr. Trimble said: "While I realize that we have many important enterprises in Indianapolis I regard Butler College as the outstanding institution of our city."

Dr. Burris A. Jenkins is one of Kansas City's most popular preachers. It is stated that he preaches four times each Sunday to accommodate the people who desire to hear him. He preaches two morning and two evening sermons. He is a graduate of Bethany College and a former president of Transylvania.

Bert Wilson, president of Eureka College, an alumnus of Cotner, gave two weeks of effort to the Cotner endowment crusade. The call from Dr. H. H. Harmon and President Cobbey came in response to the following message: "I am glad to hear that Cotner is starting a campaign for one million dollars for endowment and improvements. I trust that every friend of Cotner, near and far, will aid with both his interest and his money. Here is my heart and hand for a successful campaign. If my word and influence will help you, I hope you will call upon me to give a couple of weeks to that splendid program of 'Dear Old Cotner' which I so dearly love."

iends of the Indiana School of Reli- at Bloomington have made a gift of e, 8-tube, super-heterodyne radio re- ng set enclosed in a console cabinet. being used at the School of Religion el and at the dean's residence in the vities of the school. Among the recent ay evening speakers have been Rod- MacLeod, Dr. Alva W. Taylor, E. R. n, Dr. J. W. Herring, Dr. W. L. Bryan Dr. A. B. Philputt.

mong the outstanding gifts to Transyl- ia College recently announced in the owment-equipment campaign in prog- there is a farm of 476 acres in the Licking River bottom land. This was gift of "Uncle" Jack Ewing of Mor- , Kentucky. The deeds have all been ed over to Transylvania. Joseph ge and Judge E. S. Jouett gave $5,000 h and Hume Logan, $25,000 in the isville campaign.

ving the Problem of Student Mortality

he records of Eureka College show that the four years previous to the present inistration and the enlarged life upon ch the college has entered with the ellation of debts, the successful drive additional endowment and the admis- of the college to the North Central ociation, only 55% of the student body s returning. This year, the second of ident Wilson's administration, 70% of year's freshman class returned, 67% the sophomore class, and 79% of the ior class, or an average of 72% of these ee classes. The freshman class of this r numbers 158. President Wilson has efinite objective of a college of 500 stu- ts within the next five years.

alifornia Christian College a Growing Institution

One of the notable pre-convention events our college life was the dedication of new dormitory unit of California Chris- n College, Los Angeles, California. out five hundred persons were in at- tendance. Addresses were given by the president, Arthur Braden, the promotional superintendent, F. M. Rogers, and the principal donor, Charles C. Chapman of Fullerton. This institution is located in immediate proximity to the southern branch of the University of California. The buildings that have now been erected upon the campus of California Christian College have cost more than five hundred thousand dollars. They are of uniform architectural type and present a magnificent appearance.

The school is now in the fifth year of its operation and the record of attendance for the five years is as follows: 35, 72, 96, 165, 248.

The increasing student body and equipment call for larger resources in endowment and funds for current maintenance.

Of General Interest to Christian Colleges

By the conditions of the Immigration Act of 1924, schools attended by foreign students not included in the quota of immigration allowed from those countries must be approved by the Department of Labor. Very rigid conditions are now attached to foreign students registering for this country.

By a recent report we note that the following schools of the Disciples of Christ have been approved by the Department of Labor:

Tri-State College, Angola, Indiana.
College of Missions, Indianapolis, Indiana.
Cotner College, Lincoln, Nebraska.
Hiram College, Hiram, Ohio.
Phillips University, Enid, Oklahoma.
Eugene Bible University, Eugene, Oregon.

Endowment Campaign Reports

The Cotner campaign, Dr. H. H. Harmon giving personal direction, is getting strongly under way. Approximately one hundred thousand dollars had been raised at last report in the city of Lincoln.

The Phillips campaign is being organized. Dr. Harmon is giving general direction. Carl Van Winkle, J. B. Weldon, who led the successful Culver-Stockton drive, and others, are participating.

The Transylvania-Hamilton campaign as reported in the press of November 18 had reached $766,356.47. The campaign is being continued under the directorship of E. L. Day, and with the consulting directorship of Dr. H. H. Harmon.

The Lynchburg campaign has pledges amounting to $200,000 from 14% of the giving membership of the area. R. B. Montgomery is the field representative giving all his time to this work.

Drake University has launched its campaign for one million dollars. E. C. Lytton, business manager, is the director. He has opened a well equipped and manned office in the central part of Des Moines. The initial meeting at Albia was well attended, and was characterized by enthusiasm and determined loyalty.

Evangelistic Rallies in January

A series of nation-wide evangelistic rallies has been planned for the month of January, 1925. The home department of the United Christian Missionary Society, the National Evangelistic Association, the State and Regional Missionary Societies and the Board of Education and cooperating colleges are participating in the promotion of these rallies. The program committee consists of Jesse M. Bader on behalf of the United Society and the National Evangelistic Association, H. H. Peters representing the state societies and G. I. Hoover, the Board of Education and cooperating colleges. The program as prepared is suggestive and is referred to the state secretaries and their associates for consideration and the assignment of speakers. The hearty cooperation of our college presidents, faculties and student bodies is asked.

G. I. HOOVER.

Indianapolis, Indiana.

Members of the Staff of the Transylvania-Hamilton Endowment Campaign Working in Louisville, Kentucky, October, 1924

Reading from left to right, Front row: Jack Hull, Mrs. Wilma Hull, Max Critchfield, Dr. A. H. Bissell, W. N. Hunson; Second row: Mrs. Max Critchfield, Mrs. H. H. Harmon, Dr. H. H. Harmon, Miss Genevieve Brown, Mrs. Lola Hall, M. Hall; Third row: G. R. Mitchell, Mrs. G. M. Porter, G. M. Porter, William J. Evans; Top row: Carl S. Van Winkle, Theodore Diers, Hugh Fletcher, E. L. Day, Louis S. Cupp, H. J. Corwine.

It Proved Retroactive

By VERA ADAMSON

SOON after returning from vacation at Baguio last May, I received an entreating letter from one of the graduates of our Training School. Her vacation at home with a strong Catholic father had been all but pleasant. Her experience of six years ago, when she was driven from home because of her faith, was repeated. It was then that she entered her three years' course in the school from which she graduated with highest honors. She then entered high school from which she hopes to graduate this school year. While studying in high school she has taught in the Training School. Unhappy in her home, she wrote asking if there was something she might do for the Mission during vacation months. Word was sent for her to come the next day to help in a daily vacation Bible school. This was to be the first conducted in Ilocos Norte. We wrote immediately to all of the graduate Bible women to come to attend a three weeks' institute in the work and at the same time have experience in a school. Seven young women responded. The week before the institute was spent in visiting in the homes of the neighborhood securing the names of children who wished to enroll; then there were materials to collect and models and patterns to make for the children's handwork.

On the 19th of May the young women arrived. The following three weeks were happy and profitable ones spent in fellowship and preparation for larger usefulness. The morning hours were spent in the school across from the dormitory and the afternoons were given over to class work. A special study was given on the child, and appropriate games, songs and stories were learned. Much time was given to the preparation of models and patterns of handwork for the children. The daily vacation Bible school was a success in itself, fifty-nine being enrolled, but it served another very valuable end in furnishing the young women practical experience in handling and teaching children. It developed the ability of the young women in teaching children and proved their love for them. One of the girls exclaimed at the close of the institute, "Before, I never liked to work with children, now I love to teach them." As a direct result of this course, three of these young women have gone back to their locations with a larger vision of usefulness and have established kindergartens. hope to continue the training next y With the growing work among the li children below school age, we have gr need of pictures, balls, dolls and toys. kindergarten supplies will be utilized a appreciated by the Training School Laoag.

Wash Day in the Philippines

Victory at Victoria

By D. M. AUSTIN

The Reward of Victory at Victoria, Virginia

IT was early in 1911 that a loyal little band of Disciples in Victoria, Virginia, set about to establish a church home and congregation of their own. Victoria was a new town, of vacant lots and laid-out streets, with possibly four hundred people and a hopeful future. There were about twenty-four members who composed the organization of our new congregation. A small chapel building was erected but early in the following year the building was struck by a heavy windstorm and totally demolished. But the indomitable faith and persistence of the people asserted itself and within five days they were rebuilding. Two services a month were then being held, which program continued until 1915 when I was called as permanent pastor.

It was plainly seen in 1916 that we were rapidly outgrowing our little building and we began talking of a new church. But the war was on and we thought it better to delay our plans for awhile, merely holding them in abeyance, however. After many months of prayer and earnest thought, we started on the erection of our present church home, and today it stands a monument to our victory of faith and trust in Him. We are proud to present to our brotherhood our splendid building which was made possible by a loan of $10,000 from the church erection department of the United Christian Missionary Society. Our congregation, numbering 185, is not wealthy and although many sacrifices are written into the history of the building, it could not have been erected without other help. If the gospel of Christ does not win the victory, it is not worth preaching. But it does.

WE have reached the end of another busy year in the Master's service. In some of its incidental aspects has been different from those of any preding year.

Improvements and repairs on the propty have been made that added greatly to r comfort and appearance.

The size of the family remains practical- the same. We had 162 children July 1, 23, and there were 158 on June 30, 1924.

The warm praise our visitors give to e Home's morals and manners is gratifyg. One of our problems is the lure of e picture show. It is just as great for r young people as it is for yours in your milies, and a satisfactory solution to that oblem had to be found. Every Friday ght we give a picture show in our chapel. rough the courtesy of the Educational useum we use its films, which are both structive and entertaining. The silk inistry from silkworms to finished silk; mbering in its own regions; and many her fascinating subjects unfold on the reen and leave deeper impressions on the emories of the children than any method education yet found. The children look rward eagerly to the coming of Friday ght with its pictures, and there are no d after effects to be feared.

We have a pardonable pride in our junior nday school class report. Of the twentyne members from the Home, twenty-six ade over 80 per cent in their lessons. hey have been quite industrious, and the irit of friendly rivalry has been good to e. We are encouraged to believe that the orld's future is safe if godly men and omen can be furnished to order its affairs.

There have been some unusual visitors the Home, whose coming gave us a ider horizon. One was a Bulgarian social rvice worker who conducts a children's me in her own country. She visited us learn just how our Home is conducted.

Another person came to see us three nes because he loved the happiness of our ildren! That was Mr. Edwin Gould of ew York, and we are reminded of him more happiness he inspired among us th the gift of two canaries for our two pty cages which he spied in his tour of spection of the house. He brought these, th sand and seed for them, on his second ip. Later he sent some bird charts and

A View From Within

By MRS. BETTY R. BROWN

The problems and pleasures of life in our Children's Homes are interestingly related by Mrs. Brown, superintendent of the Christian Orphans' Home, St. Louis.

books from the Audubon Society which our children are studying with deep interest.

Another set of books given us by Mrs. J. E. Gilmore, is "The Book of Knowledge."

Passing from birds and books, I must tell you of our musical gifts. When the Municipal Opera was coming into its own, W. J. Donaldson, who is chairman of the Committee of Charities, remembered us with fifteen tickets for each Monday night of the season. All of our older children had ample opportunity for enjoying them, some even going as many as three times, as we had forty-seven children away on summer vacations through this period.

We also have a radio set which the Scottish Rite members gave us at Christmas time when they entertained fifty of our little ones most royally at a turkey dinner.

Swiftly after birds and music come the flowers. Year after year our good friend and florist, Theodore Miller, has sent such beautiful plants and flowers at the Eastertide—from sixteen to twenty pots, and the gloom of winter fades and the promise of sunshine and spring enfolds us as their beauty takes possession of the Home.

From these gifts, we pass to the necessities of life which are also showered upon us, such as stout little shoes for our nursery babies, which J. M. Tompsett provides both spring and fall each year! There were thirty-six happy youngsters measured for shoes one crisp morning last October by a capable man from Brown Shoe Company. That was about eight o'clock in the morning and a while later, Mr. and Mrs. Tompsett drove up with a case of shoes in their individual boxes ready for the distribution. The excited youngsters swarmed over them, as Mr. Tompsett put on the shoes and Mrs. Tompsett laced them up. When the owner's name had been duly marked in his pair, he received the box that had held them, for where is there a child who does not love a box? Ours treasure theirs for days and it will prove a serious matter to any one who may attempt to borrow a box without permission!

And ginghams! Mr. Lampkin sent us 297 yards of beautiful patterns last spring for dresses for our girls. Our wardrobe committee, directed by Mrs. Cochenour, made it into new Easter frocks and how busy and happy everybody was! The dresses were so attractive and in such a wide range of styles, we all marveled. Large as was the task, the committee and its helpers were repaid fully for their efforts by the joy that was evident everywhere.

Of course Easter means new hats! So do the chilly autumn days, and at both these seasons, capable Mesdames Trent and Chilton with their force of milliners evolved new hats at the rate of 90 a day!

By Palm Sunday, when twenty-one of our children were ready to visit Maplewood and Union Avenue churches, there was no delay for want of hats and we went happily forth at Easter.

Perhaps this is the time, too, to give credit to the dear Dorcases in our churches who keep our clothes in repair. What should we do without you? Our clothes are kept up and our expenses are kept down, by their loving care, and there are few reminders of the absent mother's love in lost buttons, torn coats, or stockings lacking knees or heels properly darned amongst the garments put on our family.

With raiment provided, there yet must be food. Easter, Thanksgiving and Christmas bring wonderful donations. The eggs alone at Easter amounted to 7,263 dozen.

I question whether there is another Home so blessed with friends as we are!

Many parties have been held for our children. Almost every month, some organization of our churches gives a birthday party for all whose birthdays fall in that month. Suitable decorations, games, refreshment, and gifts for the honor guests are provided, and next to one's own home and family at such times, God's kindred are finest.

Ripe for Another Harvest Soon

Our Bible study meetings for inquirers have continued with regularity each Tuesday evening with attendance ranging anywhere from ten to thirty-five. As a result, twenty converts were baptized recently. Many more wanted to join the church but we thought it best to wait until they could show more "fruits of repentance." Our evangelists are giving these inquirers careful cultivation and we expect that they will be ripe for another harvest soon.

J. RUSSELL MORSE.

Batang, West China.

Boy Scouts of the Christian Orphans' Home, St. Louis

Wanderland ~ Wonderland

ONE DAY on the SUN PORCH

by Lucy King De Moss

The Children Who Were There
Mo Dzung—A Boy
Ho—A Boy
Mei Chu—A Girl

They were all in the sun porch of the Nantungchow Hospital, Mo Dzung, Mei Chu and Ho. The sun porch is really of the make-it-do kind, but it does pretty well, while they are waiting for a real one. Mo Dzung had been a very sick boy, but sun baths had brought the color into his cheeks and given him such an appetite that the scales kept going up and up. Ho was still too sick to be out of bed. Mei Chu had a sore leg, but the rest of her was all right. On this particular morning Mei Chu had come across the sunny porch to visit Mo Dzung and Ho. With her was the beloved doll sent by a little girl in America. It was winter, which explains the padded coats.

Mo Dzung: What is that, Mei Chu?

Mei Chu: A doll. Listen. (*She hugged it tightly and it said "Mamma" as clearly as anybody could.*) It came from America.

Mo Dzung: (*And I can't keep it from you any longer that he was quite spoiled*): Give it to me!

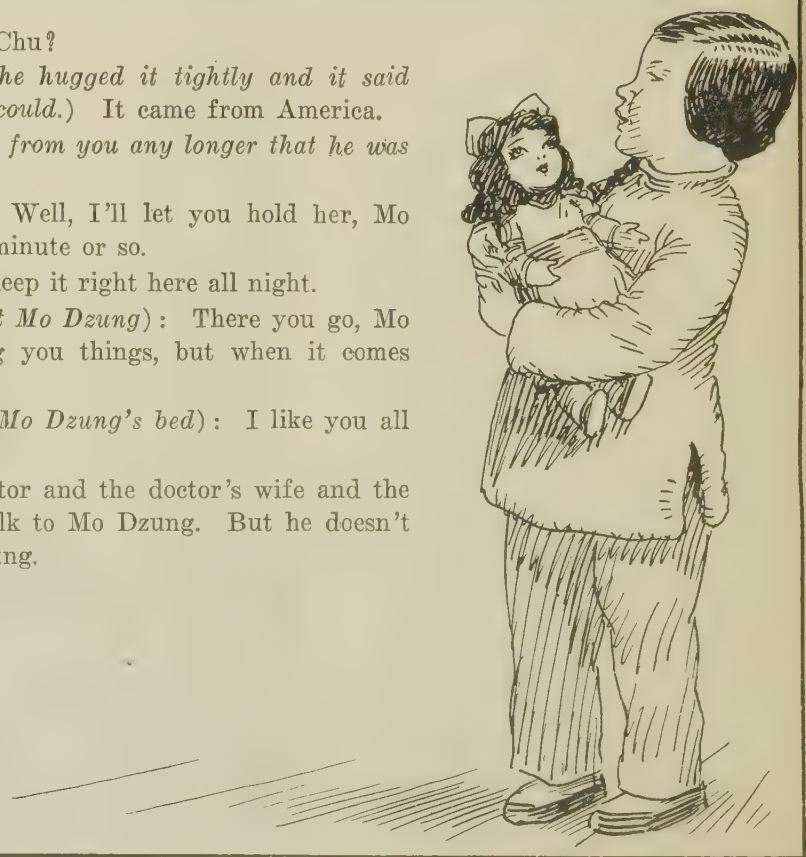
Mei Chu (*Who knew it, too*): Well, I'll let you hold her, Mo Dzung, but I want her back in a minute or so.

Mo Dzung (*Grinning*): I shall keep it right here all night.

Ho (*Turning his head to look at Mo Dzung*): There you go, Mo Dzung. People are always giving you things, but when it comes to your giving, please excuse.

Mei Chu (*Patting the cover of Mo Dzung's bed*): I like you all the same, Mo Dzung.

Ho: Everybody does. The doctor and the doctor's wife and the nurses are always coming in to talk to Mo Dzung. But he doesn't have to be so selfish about everything.



Mo Dzung (*Digging down in the covers and bringing up some post cards*): See here. These cards came from America, too. And look. You can see the names written one one side, if you look real closely under the paper that is pasted over them. (*Proudly*) I can read this one. Allen Brown. That's a boy's name the doctor said. Here is another: N-a-n-c-y C-u-r-t-i-s. Funny.

Mei Chu: Nancy is a girl's name. One of our teachers is named that.

Ho: This card has a building on it. What queer buildings they have in America, so tall and square. Do you suppose people ever get to the top of it? How many steps they would have to climb!

Mo Dzung: Of course they go to the top. There is a little cage that goes up and down and stops at every row of windows to let the people in and out.

Mei Chu: Why, Mo Dzung, there couldn't be!

Ho: Yes there is, Mei Chu. It is called an elevator and it is run by electricity. The teacher told us.

Mei Chu (*Laughing suddenly*): Girls dress very strange in America. Look at this funny hat. And her shoes look very uncomfortable. Our teachers do not wear shoes like that, but they are different.

Mo Dzung (*Tiring of the cards*): Tomorrow I am to go downstairs to the Sunday school. The doctor said I might if I would stay in bed today.

Ho: Yes, you slipped away one day last week and went down the steps and the doctor gave you a scolding.

Mo Dzung: I do like to go to that Sunday school.

Ho: I can hear them singing and one day when the doors were open I heard part of the story. It was about the Good Shepherd and the lost sheep.

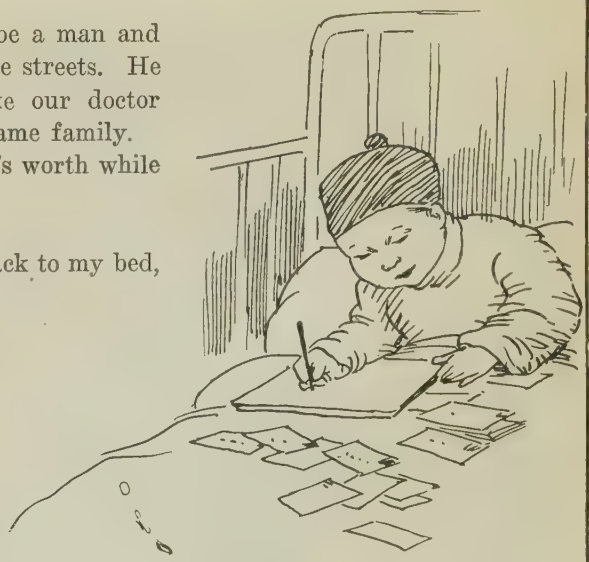
Mei Chu (*Eagerly*): He left all the other sheep to hunt for the little lost one. Oh, I wish you could have heard the Christmas story, Ho. About the little one who was born in a stable, while the angels sang to the shepherds. His name was Jesus.

Mo Dzung: I know about Him. He grew to be a man and was a friend to everybody, even the beggars on the streets. He cured people when they were sick, too, just like our doctor here in the hospital. I guess they belong to the same family.

Ho: Well, anyway, I'm glad they are here. It's worth while being sick to know them.

Mo Dzung: Here is your doll, Mei Chu.

Mei Chu: Thank you Mo Dzung. I must go back to my bed, now.



Does Wayside Preaching Pay?

By HATTIE MENZIES

EIGHTY miles away from the railway in the jungles of India, a ruler is preparing to start on his annual pilgrimage to the Ganges, to worship and bathe. Two hundred villagers are called upon to carry the needed luggage for such a journey. It will take six or eight days to make the journey and the provisions for this small army are not a few. Bags of rice, flour, *dal*, salt, spices; rolls of bedding, boxes, cots, cooking vessels and other articles are included that only a caste-bound Hindu must never be without. On they come through the dense jungle, then out into a small clearing and settlement only to plunge again into the thickest of jungles and underbrush.

As they come out on one of these settlement villages, they stop to rest. Their attention is attracted by a crowd of villagers gathered in the open space always reserved for public functions. Three men are singing and talking. One of the newly arrived group draws near and is at once interested. He is a tall, straight fellow, very dark-skinned with every evidence of one who has been reared in the back country. His heart is strangely stirred for never before has he heard such a message. He speaks to the three men later and finds they live close to the station for which his group is bound, and arrangements are made for a visit when his burden has been delivered.

The cavalcade of two hundred receive no compensation for their services, only their food on the way; all is forced labor. They are told it is honor sufficient to be called to serve the ruler. The young man spends the night at the home of one of the evangelists and decides to remain in that household and work. He is diligent in learning all he can about the new religion of love and kindness and in a short time asks to be baptized.

Some time later another line of village men pass by. They, too, are from that back country and as they hurry along with their loads, the line is suddenly broken and an old uncle falls upon the young man and embraces him. He remains with his nephew and soon decides to make that village his home. He learns of the wonderful Savior and before long goes back to his old home and brings his wife, six childr and elder brother.

It was Saturday evening when they rived at the Christian settlement and t next morning as the church bell rang, assembled for worship. It was a time worship indeed, and thanksgiving for reunited family, who have since made definite contribution to India's Christi life. And it was the result of waysi preaching!

The Evangelist Finds a Ready Audience on India's Highways

Japan Mission Sets Aim for Christian Living

By GRETCHEN GARST

THE churches of the four districts in our Japan mission are organized into district conferences. Fukushima station has just had a conference to consider and plan for the fall work. The sessions included brief devotional periods, the consideration of matters of business connected with the organization of our churches, and the consideration of the "policy" form of the survey. Mr. Yoshida, one of our pastors in Tokyo, came to all four points of the district for special evangelistic meetings which were held the first part of November. As aims in the congregations, we decided on the following:

As many members as possible for the New Testament League. (This is a part of the program planned by the United Christian Missionary Society.)

Emphasis on the attendance of every member at church on the first Sunday of each month. Each one also to have a part in the offering.

For each Christian these aims:

To read the Bible every day.

Pray and work for the leading of one person to Christ.

Speak about Christ to some one every day.

The study of the survey is leading the Japanese workers to think in a thorough and definite way of many of the problem that the churches are facing. The speed of life, the high cost of living, and th prejudice against the definite acceptanc of Christianity as a personal religion make these days strenuous days of up-hil climbing. The association of a numbe of workers who are facing the same problems is a great help. The hope of all is that the special efforts of the autumn time may result in bringing a larger number into the circle of influence exerted by the churches.

There have been two meetings of the working girls' club. The first was a start-off. The regular meetings are the first and third Fridays of each month. Last Friday several girls brought friends so the membership has increased. In addition to the regular Bible study now, there is to be knitting under the guidance of Miss Richey. These girls plan for their own meetings, have their own officers, and show a great interest that inspires us. Two of the nurses who have been among the most faithful in attendance, are ill. It seems likely that one of these is in the beginning stages of tuberculosis. There is a great future for work of this kind among the girls of Japan. They appreciate and respond readily to advances.

The problems and obstacles connected with Christian work in Japan today loom large, except as we realize the strength of prayers at home and here. These are days of questioning methods that have been, and of trying to find new methods for present needs. The unrest is a part of the whole world situation. May our prayers and our work unite us so that our labors may indeed be together.

Ben F. Dixon, of the U. S. S. Asheville, formerly a student of Culver-Stockton College, Canton, Missouri, the author of *Seeing the World Through a Porthole*, has another book, just off our Mission Press, Manila, entitled *Seeing China Through a Porthole*. One chapter is on "Gobs and Goody-Goodies" (in other words, sailors and missionaries). He makes out a pretty good case for the missionaries, though he admits that many of the gobs do not like the missionaries. The reason given is that, "They bring influence to bear that curtails our gobly liberties, such as establishing patrols around districts where glow the ruby lights, and preventing the sale of schooners on the athletic field."

The Call to Advance in Wuhu

By STELLA TREMAINE

WISH that I could show you all the changes that have been made in the academy here in Wuhu, China, just ring the past two years. We own fully half more land now than we did then. e had a little dark, dingy dining room n, where only half of the boys could seated at once. Now we have a big, ry, bright dining room (though I dare y you would not think it very beautiil, but the boys think it wonderful) here more than three hundred can be ated without crowding. We have a ce little three-room school house for or children of the neighborhood where ey are taught free by our students, and e are just completing a comfortable oneom infirmary where sick boys can go d stay abed and keep quiet. This is very good thing. Many of our boys e far from home and they are sick far re than American boys, and it is very pensive for them to go to a hospital d very noisy in the dormitory. We have ved the front entrance to a new piece land that we bought, and we moved e road along the side of the campus, we bought the old road and a piece land on the other side of it. We have veral hundred feet of new walks and me new fence.

We have also made progress in other ings. Two years ago we did not have college graduate on the Chinese faculty; ow we have two college graduates and ne graduate from junior college. We ave fewer teachers than we had then and ey are doing more and better work. We ad seven classes then and our three pper classes enrolled sixteen, fifteen and welve students. Now we have six classes nd our three upper classes enroll eleven, irty and forty-one students. You see ur last small class graduates this next ring. The average age of our students about two years younger than it was en. The first fall I was here, we had lot of great big fellows past twenty ears old coming into our lowest class. ow all the boys in the lowest class are nder twenty, and most of them are fifteen sixteen. This shows not only an imrovement in the academy but in the eneral condition of education. Boys verywhere in this part of China are getng further advanced in school at an rlier age. Then it was a common thing go into a classroom and see written the board the name of some Christian y followed by the words, "Foreign ave," and in other places words writn with chalk and little pieces of paper sted up with slighting remarks about hristianity on them; and when the Y. C. A. boys had their picture taken, her boys hid inside the upstairs windows here the teachers could not see them and outed out sneering remarks. Now there e seventy members of the Y. M. C. A. d we have not heard one ugly word ring the six weeks of this term.

Almost any Chinese student now will refuse absolutely to marry a girl who has bound feet. The first thing that a young man demands is that the girl he is to marry has big feet, and they all want girls who have some education. Several of our boys are married to girls who have never been to school, but they are ashamed because their wives are illiterate; and I know several girls who are being sent to school for two or three years by their prospective mothers-in-law, because the boys make so much objection to marrying a girl who has no education; so the boy's mother gets the girl and sends her to school for awhile to keep peace in the family. Some of the boys want wives with an education as good as theirs, but they are very hard to get. Girls who are middle school graduates marry men who are college graduates, and boys who have graduated from middle school do well if they get girls who have finished primary school. Our girls' school here in Wuhu is doing a great service if it is only educating girls to be good wives of modern young Chinese men. Our girls will have great influence in the future, for they come from the best of homes and will marry into good and influential families. We could have far more girls if we had the room, but we are living in some of the rooms that should be used for school.

An Outdoor Primary Class of Wuhu Academy

One of our missionaries in the Philippine Islands, in a personal letter makes the following observation:

"We used the increase in our salary to buy fresh milk for the children. Milk is fifty cents gold a quart. It does do the children a great deal of good."

This is a pertinent commentary on the high prices which prevail on many of the mission fields and the difficulties our missionaries face in living within their modest incomes.

Gambling for a Soul

DR. DANIEL A. POLING, co-minister of the Marble Collegiate Church, New York City, writes in the *Christian Advocate:* "'Take a chance!' the young profligate said as through bleary, boyish eyes he looked at me. The Sunday evening service had closed only a few minutes before. One of the officials of the church had brought to me a young man soaked to the skin—the night was a downpour—and brazenly drunk. He wanted money and his story was utterly impossible. Finally he said that a representative of his family would meet him at the Waldorf-Astoria on Tuesday afternoon and fix things up! He needed $15 to meet his immediate necessities and would repay me 'sure!' I knew he was lying, and my friend had started him for the side entrance when he blurted out, 'Take a chance!' I looked at that miserable boy again. A New York preacher is deceived so often that the disgust with which the official of the church received my request to advance him fifteen dollars and charge the amount to my personal account, was entirely warranted. The young fellow went squashing out, half-sobered by my parting appeal that he play the man! Not every story that begins as this one does, ends in a remittance, but the boy from the South came back—came back clean with fifteen dollars, and to take me to the hotel where I met a gracious Southern lady who stood there in the stead of the boy's invalid mother, to thank the old Fifth Avenue Church that had gambled with the sin of the city for the soul of her son, gambled and won."

The Department of Architecture of the American Baptist Home Missionary Society is entering upon the fifth year of its history and has become almost self-sustaining.

Ten Days in the Jungle

By GOLDIE WELLS

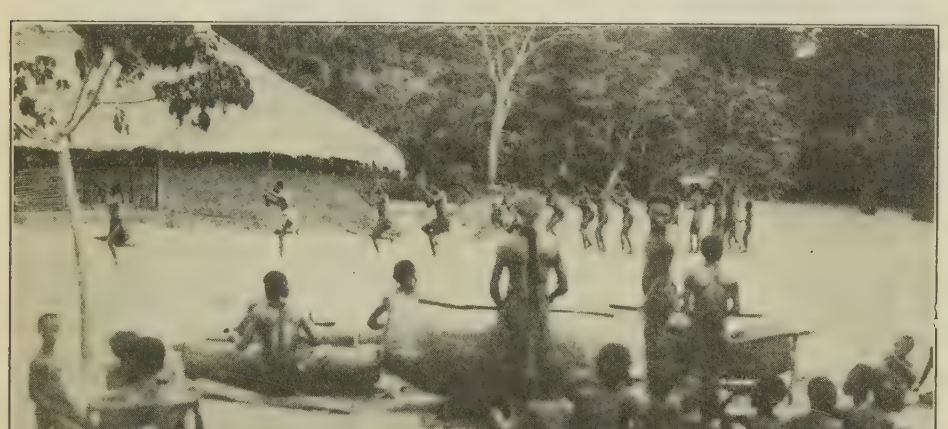
IT was Wednesday morning, July 9, that we started on a bicycle and pushpush, for our first trip far out among some seven of Mondombe's out-stations. One not accustomed to a country without hotels would have been interested in the caravan of over twenty-five young African carriers from the evangelistic training class as they started with their loads of table, beds, bedding, chairs, cooking utensils, dishes, food, clothing, tub and victrola. One young man was to be responsible for carrying the bicycle through the swamps and up the hills, while three men were assigned to the pushpush (a chair with wheel under it and shafts before and aft where one man pulls and another pushes). After sixteen miles under the tropical sun, over rough paths, through the ever beautiful jungle and many swamps, we reached the end of our first day's journey. After lunch a crowd gathered to hear the victrola and remained to hear the preaching of the gospel. During the trip more than one person stole away from the victrola lest there be a spirit come out of the "box that talked."

The second day we were assigned to a house (mud with thatched roof, since all houses in this part of Congo are so constructed) which was practically "dead." Soon after lunch we tried to figure out how we might be able to take our baths, since the walls were full of holes and there were eyes at each hole. Our beds, with the high mosquito nets, proved a good place to hang blankets, so soon there was a small room between the two. Within an hour the sky darkened and the rain descended right down through our open roof, but shortly the sun shone again and the little church was packed for the sermon.

Six days we traveled in a district where white women had never before been seen. Many were the exclamations as the crowd surrounded us on the path and screamed us into the next village: "See her eyes." "She has a neck." "She is smiling." "Come and see, come and see, they are women."

Once we saw a low fence built across the path. Upon asking about it we were informed that it kept diseases out of the village. Not far away were several tiny sheds, just poles with thatched roofs, where the owners go to pray to their spirits. These spirits are always evil. We have never heard of a good spirit from the heathen people.

In some parts of this district there are many cases of yaws, a disease which seems to be prevalent in the tropics. Sores break out all over the body and remain open and raw from one to two years. The doctors from abroad treat this disease with a hypodermic of 606, and from this treatment the sores heal within a week to ten days. We saw over thirty people afflicted with this trouble. The albino is not pleasant to look upon, but doubly offensive when the subject is that of an African, with deep and black tribal markings, toes full of chiggers, body streaked with dirt and dressed in a loin cloth. Two children and a young man gave variety to the general dark impression made by all the other people we saw.



An African Fiesta in the Back-country

One village had what we would call "boarding houses for men." They were open sheds where the wives carried the food for the husbands to eat. Congo men do not lower themselves by eating with women and children.

One day after awaiting the will of a morning shower, we had a slippery path for the journey of ten miles. As we were nearing a village Miss Mitchell's bicycle slipped, throwing her in such a position that it sprained her ankle. After a rest on Sunday she was able to continue on schedule Monday although it was necessary for her to be carried up and down the hills that day.

The favorite burying place in Congo seems to be near the path as it winds deep into the jungle. Each day we saw gra of chiefs, the first-born or a village fav ite, known to us as such since there wa roof covering the grave, with cooking po baskets and other articles to satisfy t spirits near at hand. Some graves we open at the head. They bury in a sitti posture, for the reason that if villa hunters have been unable to kill meat f a while they know that the spirit of t last important person buried is keepi them from success. Therefore sticks whi were tied in a cross and placed just und the head at the time of burial are mov in such a manner as to cause the head be severed from the body. The skull then thrown far into the jungle, aft which the hunters have success, so the claim.

Some days we saw many tracks of wil hogs, buffaloes, leopards and elephant One day a pig grunted so near the pat that one of the boys exclaimed, "Meat an not even a knife with which to kill it." Here the people are always meat hungry

The last day we started at six-forty later than usual since most of the journe was to be made by canoe. After six mile on land we were met by a canoe from th station which had some foreign mail an a real cake from Mrs. Pearson for th lunch while floating down the river, sinc we should not reach Mondombe until lat afternoon and our meals had all bee cooked over an open fire since the begin ning of the trip. She was aware of the oil scandal which had been enacted on the trip and took pity on the one who tried to drink kerosene instead of water, since the oil and the drinking water were in the same kind of bottles.

Quite a crowd was gathered at the beach to welcome us back to our regular duties. We found that our little trip had covered one hundred and twenty miles and that we had visited seven out-stations with their churches and schools.

First in the World

THE University of Missouri through the dean of the School of Journalism requested the Bible College during the past year to develop a course in Religious Journalism for credit in the School of Journalism. The Bible College has been glad to respond. This perhaps is the only course in Religious Journalism ever offered in the history of the world. The University of Missouri was the first institution in the world to found a School of Journalism. Others followed in her steps and today the newspaper world acknowledges its debt to these trained journalists. The University of Missouri is still pioneering, and is now seeking to serve the church. She believes that some of her students should enter the field of religious journalism, and that during their student days they should face some of the problems connected with religious journalism. She has chosen the Bible College as her agent in this special preparation and is also projecting other Bible College courses.

Opportunity With a Big "O"

By S. H. BARTLETT

VERY one who sees it is captivated by the Pound Road School. It was started about five years ago with a f-dozen children in a little home of ch Mrs. Lopez has a lifetime use. Mrs. ez is a member of the Torrington istian Church, just on the border of city of Kingston, Jamaica. The school an to grow at once and soon it attracted ntion. It is about a mile and a half m Torrington but every Sunday the ils were in evidence with their teacher the services. When the writer first saw school there were about one hundred forty present, crowded like sardines a box capable of seating thirty. The k these children were doing would capte anyone interested in education. The ention and order were perfect. The le passages they knew and the songs sang cannot but have an uplifting uence on lives that need it much. The dle and crochet work was of a high r. These children were being fitted live. Yet this teacher was doing this k for a mere pittance, so small as to negligible. People will do much for love of the cause but the work suffers he pittance does not support life.

Mrs. Lopez had title to another lot and d ready to give it to the United Chris- Missionary Society if they would buy much more to go with it. The lot was ty by one hundred feet. We soon pursed the other lot. The price was small in these past two years it has increased eefold and will go on to tenfold in next five years, for much-needed water coming into the district and good homes being built. It will be a populous urb of Kingston in a few years. The do hedges will disappear and good ses and fences will come, and people, ny of whom will need to be taught ministered to, are already coming in. better investment was ever made in d than the little lot referred to.

First we put up a good fence and gates,

—*S. H. Bartlett*

A Class in Sewing, Pound Road School

next two modern latrines, sanitary and of the best. Now, we are completing, with the exception of the final coats of paint, a thoroughly good and substantial but plain building. It is up-to-date and will be, for Jamaica, better equipped than most day schools. This work we are doing with the help of our Jamaica churches which are all raising special offerings for it.

An American audience would have been surprised at the corner stone laying. The frame was up and the roof on but place was left for not one but eight corner stones to be laid by being cemented into places in the sides of the corner. A signal honor goes with the laying of corner stones in Jamaica, namely, the privilege of contributing a guinea for the cause. The children and the people had been asking for envelopes and it was surprising, the liberality of their gifts made out of meagerness. The company of people gathered with but little announcement on a week day and the interest was very marked. Twelve pounds ten shillings was the total result of the day, a little over fifty dollars, which was not bad for a Jamaica mission. The children are bright-eyed with interest. The parents are thanking God that he sent us into the community for a work of education and evangelism that is much needed and is bound to grow. All are impressed with the thoroughness and substantial nature of the work that we are doing. Pound Road School will be a bright spot in our Jamaica mission work in years to come. I have never seen a brighter prospect anywhere. Already the Torrington church is growing rapidly and much is due to the splendid work at Pound Road.

—*S. H. Bartlett*

The New Pound Road School, Torrington, Jamaica

What Can I Do?

WE often hear this familiar question from laymen and others who are not continuously engaged in Christian service: What can I do? A thoughtful study of what follows here will give one a very satisfying answer to that question.

Doctors who keep WORLD CALL on their office tables and librarians who have it in their magazine racks, as well as regular subscribers, universally testify to the popularity of this publication. Even more eloquent are the cold figures of its large circulation sustaining the highest class of printing and illustrations. At the same time —a recent study has been made of the churches of the Disciples of Christ in America, and through this study it was found that in more than half of them not a single member is a reader of this chief missionary publication of the brotherhood.

In nearly every case there is a church in an adjoining community, some of whose members are readers of WORLD CALL.

It would seem that here is an opportunity for genuine service. Surely it would not be an impossible task for you, who now read this article to think of this neighboring church as a "neighbor" in need, and then to follow up that thought by a visit, a telephone call or a letter to some friend or acquaintance, urging upon them the purposes and values of WORLD CALL both to the reader and to the church.

This is a missionary service in which any member of the church may happily engage. No one will deny the value of missionary education nor the inspiration that comes from reading of the achievements of our brethren. It is not given to us all to be preachers or teachers or missionaries, but every one of us can do something to help our neighbors get the proper perspective on our brotherhood's tasks and thus to feel more deeply the joy of Christian service.

While our missionaries are giving their lives, far away from friends and home, and giving of their talent for little material recompense, might we not do a little here at home among friends and neighbors, especially when we remember that every little bit we do gives encouragement and cheer to those who are giving all to help our "neighbors" on the other side of the world?

A New School for China

By MINNIE VAUTRIN

THE new Ginling Day School was dedicated on November 1. During one short chapel service last spring the students of Ginling College raised among themselves $900 for the building of this day school. The faculty increased the gift by about $400 and in July the building was started. Two weeks ago it opened with thirty-six neighborhood children enrolled as pupils. The school expects to have a clinic, and its teacher who is a graduate of Miss Kelly's South Gate school hopes to do a great deal of work in the homes of the pupils. Bao Fu-nien, one of our seniors, and a graduate of Miss Lyon's school, is honorary principal of the school and has borne the main responsibility in raising the funds and directing the building. The school in time will do much to better neigborhood conditions.

Ginling College has already passed the threshold of its tenth year, and two college generations have come and gone. Fifty-three of her alumnae are scattered over China, the large majority of them teaching in middle schools, although a few of them are now in America doing graduate work. Ten years ago it took a great deal of faith and a great deal of courage to plead for a college for the Yangtse Valley, but today proves that those pioneers were right. In those days girls' high schools were scarce and their graduates few and greatly needed. Who but women of faith could foresee that in June, 1924, 157 young women would apply at the doors of such a college, and 118 would be considered well enough prepared to take its entrance tests. Such are the facts, and out of that number only forty-five were accepted as freshmen, the number being kept small so that the spirit of the college would not be sacrificed in a too rapid growth.

The enrollment last year was ninety-six, and this year it is 130. Had not the war come to disturb travel, it would have been about 140. Upon the advice of the American consul the registration date was postponed from September 11 to September 20, and thus we were able to get in touch with all our students and to provide escorts for them where necessary. Each day brought many telegrams and special delivery letters from students eager to come, but who were unable to do so because trains or boats had been commandeered by troops. The 130 who have succeeded in coming look and act like real veterans.

Three of the alumnae are members of our church, as are also two of the members of the present senior class. C Christian Girls' School continues to s us a splendid group of well-trained gi and the time is not far distant when t will be able to go back to their Al Mater and help bear the responsibil there, which Miss Lyon has borne al for so many years.

Our president, Mrs. Lawrence Thurst is in America on a six months' furlou It would be splendid if she could get touch with some of the young people our colleges there. At present Miss Ma Treudley and I are the only represen tives of our church on our faculty. would be happy if others would join

Domination or Cooperation?

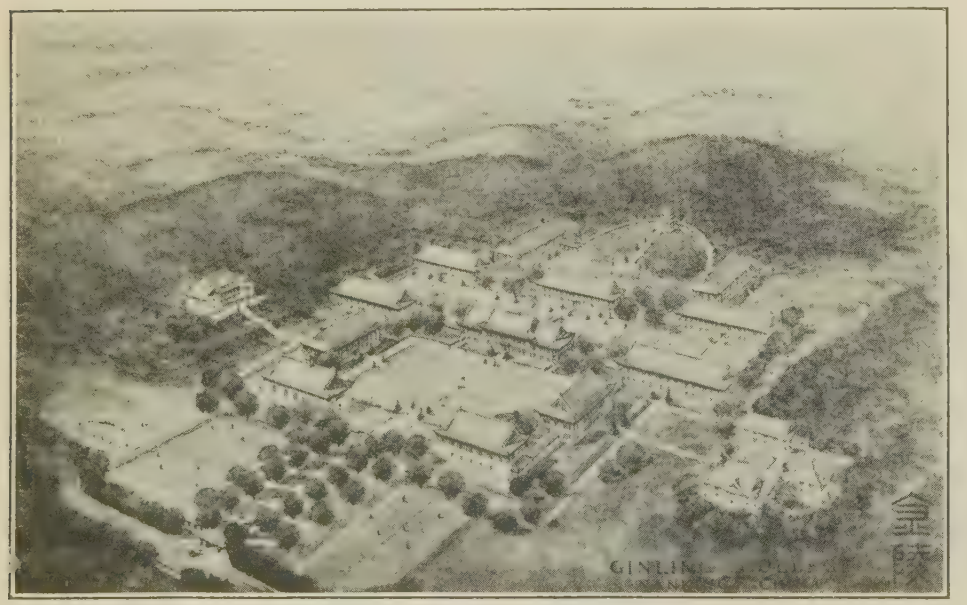
THE most serious problem of race relations the world around, according to Basil Matthews, is not properly a problem of race relations at all. It is rather a problem of the spirit that men bring to the consideration of this question and of the means by which they seek to answer it.

The effort to help by cooperation or the effort to dominate by force—that, says Mr. Matthews, is the issue on which hangs the future peace of the world and the fate of the human race. If the now dominant races elect to follow the former course there is no race problem that cannot be wisely and safely solved. If they choose the latter, then the future holds only the prospect of deepening conflict and ultimate catastrophe. In his timely and startling book, *The Clash of Color*, Mr. Matthews thus states the issue:

"Today a decisive conflict between the principles of domination and freedom are upon us. On the one side is the arrogant Goliath straddling across the path of progress, defying man to advance. On the other side is the young fresh force of cooperation—the David of this conflict—the team idea of all races working together to a common end. Tomorrow—in our time—the decision must be made. That decision will alter one way or t other the whole future history of man.

"The crisis is this. The white rac that dominate the world today are face by the clamor of the colored races for place in the control of the world. Th American colonies in 1775, the Frenc populace in 1789, the English people i the 1830's, the Dominions in the earl twentieth century and the Russian pe ple in 1917 asked for the right of sel government.

"So the Indian, the Arab, the Egyptia and the Negro, in widely varying degree but with one voice, ask today that the should be free to use the powers tha are in them, and by exercise to develo the muscles of self-government so tha they may be fit for fuller powers still and the Chinese and Japanese ask for a sharing of the surface of the world fo their over-brimming populations. If the white races today deride and deny the claim of the colored peoples to control increasingly the current of their own lives; if the white man resists 'the rising tide of color,' the breakers of that tide will surge and pound upon the dykes till they crumble and collapse. Then the noise of the overwhelming surges will fill the darkness of the world and the tide will sweep away all the rich heritage of so many ages of wisdom and glory. The danger is terrible, the time is short."



A Bird's-eye View of Ginling College

Hoping and Building for the Future

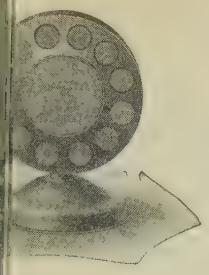
I BOUGHT cloth and had new clothes made for a woman and her little girl who had been in the hospital twice for relapsing fever. I gave them the new clothes providing they would throw their old ragged lice-filled ones away. Cloth, as expensive as it is in Batang, is cheaper than neosalvarsan.

Fifteen years ago a woman here in Tibet would rather die than allow a foreign doctor to attend her. This month's record shows that thirty-eight patients were admitted to the woman's ward of the hospital. So we hope and build for the future, knowing that the seeds we have been planting in various ways will some day grow and bear fruit for the master.

NINA P. HARDY.

Batang, West China.

Station UCMS Broadcasting



MEETINGS of the new executive committee were held at headquarters November 6 and December 9. The members of ommittee for 1924-25 are: orge A. Campbell, Mrs. N. L. Carney, e Darsie, Mrs. Maude D. Ferris, F. leming, A. W. Fortune, Mrs. T. E. is, Miss May Frick, John R. Golden, W. H. Hart, Mrs. W. E. Jameson, . Lemmon, Charles S. Medbury, C. M. fer, Mrs. W. C. Smith, Mrs. J. R. g, David W. Teachout, Mrs. David Vetzel, W. W. Gilham and Mrs. C. H. n.

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son, answering to the name of Paul ey, was born to Mr. and Mrs. C. H. n on November 6. The Wilsons are xtended furlough from Japan while Wilson takes additional work at the ersity of Chicago. He is preaching anston, Illinois, in addition to taking at the university.

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etter from H. C. Saum, dated Septem- 19, written on board the Steamship onia, gives the good information that India-bound party was all on board well down the Thames River.

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oichi Imamura, general secretary of National Sunday School Association of n, was in America on his return from World Sunday School Convention in land. He writes that he had a confer- with F. E. Hagin, one of our former ionaries to Japan; also that he re- d to find Miss Jewell Palmer and Miss tha Gibson on board the ship Siberia n, sailing for Japan.

r. Imamura says that he has new in- ation and new vision for his task after trip to the convention and through rica.

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e death of little Frances Holder, the nd daughter of Mr. and Mrs. W. R. ler, of Monieka, Africa, occurred on mber 4, in Shelbyville, Tennessee re the Holder family was visiting Mrs. ler's brother, Dr. W. H. Avery. The us nature of Frances' condition had known for some months, the regular for furlough being set up in order she might have closer medical atten- here at home. The sympathy of the e brotherhood goes to these faithful ers in their hour of deep sorrow.

When you drink of the water remember fountain,'' is the inscription woven handsome dark blue banner presented the members of the Drum Tower ch, Nanking, China, to the women of church in America ''remembering fifty s.'' The banner was formally pre- d at the Cleveland convention and is hanging in the chapel at headquart- where it elicits much favorable com- .

Miss Etta Nunn returned to Mexico immediately after the International Convention at Cleveland. Miss Nunn is doing educational and evangelistic work at San Luis Potosi.

Mr. and Mrs. Emerson Hinds of Mexico are in the States on regular furlough.

S. J. Corey has been designated by the department of foreign missions as the representative of the Disciples of Christ on the Cooperating Committee of the Woman's Christian College of Japan. This is a union college. Religious bodies cooperating are: Baptists, Canadian Methodists, Disciples of Christ, Methodist Episcopal, Presbyterian and the Reformed Church.

Yonosuke Ishikawa who has been in the United States for several years for further training, has returned to Japan to become pastor of the Koishikawa church.

A letter from O. E. Brown, dean of the School of Religion of Vanderbilt University, Nashville, Tennessee, gives the word that Mr. Tada, of our Japan Mission has reached Nashville and has registered in the school of religion.

Mr. and Mrs. E. G. Boyer reached New York on November 5 on furlough from Africa and paid a visit to headquarters on their way to the west coast, where they spent Thanksgiving with Mr. Boyer's parents, Mr. and Mrs. John M. Boyer of McCoy, Oregon. Following this they visited with Mrs. Boyer's parents, Mr. and Mrs. J. K. Alexander of Vancouver, Washington.

About five days out of Antwerp the Boyers report they received a radio message from the Yocum party whose ship was passing, bound for Africa. They passed the Byerlies and Jaggards in mid-ocean but had no message from them.

Regarding the memorial arch which is being erected in honor of Dr. A. L. Shelton in Batang, Tibet, Leland Emerson writes: ''As we entered Batang we passed the half-finished memorial arch which Dr. Shelton's Chinese and Tibetan friends are erecting in his honor, but we knew we were seeing a greater memorial to him and his work when we looked on the bright smiling faces of the children of school and orphanage here. In these children, who met us with their school flag and marched into the mission compound behind us singing songs and hymns, we saw lives transformed. But for the missionary's work here, these children would be like the ordinary dirty, diseased, ignorant Chinese and Tibetan children we see on all sides. I know of no greater work than that of helping in such a change.''

The sympathy of the family at headquarters, as well as hosts of friends throughout the country, goes to Miss Cynthia Pearl Maus in the death of her mother, Mrs. R. D. Maus, which occurred on November 30, in Long Beach, California.

Word has come that Miss Jewell Palmer and Miss Martha Gibson arrived safely in Japan early in last September. Miss Palmer writes: ''I had thought of the earthquake as a terrible catastrophe but not until I saw those huge iron and steel beams at the pier, or where the pier used to be, did I begin to realize just how awful it all was. Miss Scott took us down to the 'Ginza,' or the shopping district, the 'Fifth Avenue' of Tokyo, and actually at times I did not know where I was. But on the other hand it is remarkable how much has been done in the one year toward reconstruction.''

Herbert, the three-year-old son of Mr. and Mrs. Marion Duncan of Batang, Tibet, died on August 12, just fifteen years from the date of the death of Dr. Zenas Loftis. Herbert had been suffering with tonsillitis, and two weeks previous to his death, developed ascending paralysis. In writing of the little one's death, Leland Emerson voices the sorrow of all the Tibetan missionaries in the words, ''Our hearts are breaking in Batang today.''

Encouraging reports are being received from the Diamond Jubilee evangelists of the first fruits of their year's work in completing the five-year evangelistic goal, the winning of a million new church members. John H. Wells closed a meeting with the Home Street Church in Winnipeg, Manitoba, Canada, November 9, with nineteen additions. A meeting followed in St. James, Winnipeg, resulting in the addition of fifteen members and on December 1 he continued his labors at Owen Sound, Ontario. C. M. Ridenour closed a meeting at Glasgow, Montana, with twenty additions. The Bible school attendance was increased nearly fifty per cent as a result of the meeting. Mr. and Mrs. Roy L. Brown held their first meeting at Bradentown, Florida, which resulted in eleven additions. C. H. Tucker held his first meeting at Beloit, Wisconsin, late in October when sixty-six souls were added to the kingdom. At a meeting at Winslow, Arizona, C. H. Stout received six new members into the church's fellowship.

Attention is frequently called to the fact that churches regularly get the services of two persons while paying a salary to only one, inasmuch as the minister's wife is usually as fully consecrated and efficient and almost as constantly engaged in the church's work as the minister himself. Just now the United Christian Missionary Society is profiting by an even greater bargain. Mrs. C. M. Yocum is accompanying Mr. Yocum on his visit to the Congo Mission in the interest of the survey. She is not only donating her services, and who will doubt that she will see a thousand things which would escape the eyes of any mere man, but is also paying her own expenses.

Station UCMS signing off for January.

Something About Opium in China

By LUCY KING DE MOSS

EXTRACT from a girl's letter to a missionary friend, written in Shanghai, China, in 1917:

"This morning several of us went across the river to see the opium burning. It was certainly an interesting performance. Each case—about the size of a steamer trunk—contained $13,000 worth. It was in balls somewhat larger than cocoanuts and about that color. We were allowed to throw the balls into the kilns and we did it with a vim. I asked a gentleman whom we met on the launch to tell me about it all—thus displaying my ignorance—and will be ready to answer questions on the subject."

I imagine the gentleman in question told the girl how opium came to China in the first place, something of its evils, and without doubt a great deal of the courage and determination it took to try to rid the country of its sinister influence, which resulted in the great bonfire in Shanghai in that year.

The East India Company, fifty years before it refused to carry Robert Morrison on one of its ships as a missionary to China, introduced opium to the Chinese, taking it in from India, in spite of the edict of Emperor Yung, prohibiting the smoking of the drug. The Chinese knew the evil it would bring upon their nation and fought its admittance, but the determination of the East India Company to start its use among the Chinese led to the Opium War, which resulted in the legalization of the importation of opium. A high tariff was imposed, which merely caused the Chinese to plant their own poppy plants, instead of importing all that they used from India.

It was on September 20, 1906, that the Empress Dowager of China issued another edict calling for the suppression of the opium traffic and of the use of the drug within the borders of the empire, within a period of ten years. Nobody thought it could be done, even the foreigners smiling in amusement at the very thought of it, for it was estimated that there were no less than 25,000,000 people using it. In the springtime the fields around the large cities of China were glorious with the beautiful poppy blossoms, which were never, never, intended to be used for such a deadly purpose. One Chinese said, "Sin always clothes itself in fine garments." Of course we know that opium in itself has been used in a very wonderful way for medicine and it is only the misuse of it that is wrong.

Many millions of the Chinese people are poor and there is much suffering from exposure to cold and from hunger. Since opium dulls the senses and gives temporary warmth and peace, it isn't surprising that the hungry, idle folks should crave it and use it to the exclusion of food and clothes, when they couldn't have both. They had not been taught in those days that the body is the temple of God, and their religion promised them nothing in the way of happiness and reward. How then, asked the skeptical ones, could they be induced or compelled to quit its use and sale?

But in much less than ten years the thing was accomplished. In accordance with the agreement with England that when China did away with the production and use of opium, she in turn would cease to import the drug, gradually the poppy fields were pulled up by the root, officials were punished who used or sold the drug, and the farmers began to plant their fields in grain, instead of opium.

The warehouses in Shanghai were full of the drug. So long as it remained there, of course there would be smuggling and smuggling would keep the opium in the hands of unscrupulous persons. So, the Chinese government finally decided to purchase the entire amount that was stored away in Shanghai and Hongkong, which belongs to the British, and burn it. It cost twenty-five million dollars to build that bonfire, which the girl in the letter helped to feed, and it burned for days and days before all the opium was gone.

It would be a happy ending to the story to say that since that day in 1917 there has been no opium in China. As a matter of fact it has been both grown and smuggled in, and the only hopeful thing about the matter is that the common people have not been attracted to the drug as they once were and it is chiefly in official and military life that it is used in large quantities, making a much smaller percentage of consumers.

The missionaries have always been opposed to opium in China. Not so long ago a gentlemen said to Mrs. Shelton, in the presence of quite a number of people, "Well, I have understood that opium is not really the menace that many persons would have us believe." "Not a menace!" said Mrs. Shelton. "Nobody who has seen the disease and suffering that has come from the use of opium could say such a thing," and then she told some of Dr. Shelton's experiences in treating cases that had come to him in Tibet. The missionaries founded the Anti-Opium Society and they are the leaders in every movement to rid the nation of the drug. America has always assisted China in trying to banish the evil from the nation. The medical missionaries have worked day and night to save the people who have tried to give up its use.

This little account of opium in China will help you to understand better the story of Cheng, in the city of Shi-Shou. He was one of a host of brave men and women, too, who have suffered untold punishment to break themselves of the opium habit. Our missionaries could tell us of hundreds of cases very similar to Cheng's. The religion of Christ will, some day, make the nations of the world cooperate to put down any evil that threatens one of them, and, right now, the missionaries in China are a mighty force of strength in helping to combat this enemy within the gates of the Flowery Kingdom.

On October 25, Hugh D. Brunk, formerly pastor of the church of McMinnville, Oregon, took charge of our mission church at Odgen, Utah. The church had been without a pastor for some months.

During the brief period of Mr. Brunk's ministry, the Bible school attendance has increased from fifty-nine to seventy-seven, with an aim of 100 by Christmas. A new class for young people has been organized. An intermediate Christian Endeavor society has been organized. Plans have been formulated for paying the building loan. The annual meeting and election of officers will be held the last Sunday afternoon of the year at which time Claude C. Jones, pastor at Salt Lake City, will give a report of the international convention. Mr. Jones and Mr. Brunk lead the only two churches which we have in the state of Utah.

Program for Triangle Clubs

Theme—"Torchbearers in China"

February

DOPE FIENDS OF CHINA

HYMN:
BUSINESS AND OFFERING
DEVOTIONAL PERIOD
SCRIPTURE
HYMN

TOPIC TALK BY THE SUPERINTENDENT
MAP AND POSTER TALK
STORY: Chapter III. *The Dope Fiends of Shi-Show.*
HYMN
BENEDICTION

Program Helps

Mission Study Book, *Torchbearers in China,* Basil Mathews and A. E. Southon. Price, 50c, paper; 75c, cloth. A copy of this book for the superintendent or leader is indispensable.

Map and Poster Talks (6 months), 05c; Program Booklets, 05c each, 50c per doz.; Outline Map of China, 25c; Dramatization, 10c; Scissors and Crayons, 25c; Devotional Booklet, 05c.

The above materials are provided at the bare cost of production and handling. When the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $1.00. Additional Program Booklets should be ordered as needed.

Glimpses of the Religious World

THE universal week of prayer for the churches in America will be observed January 4 to 10. Topics for the eek have been selected by the Federal ouncil and may be obtained from the naional offices in New York.

That the Chinese bandit will some day be alled to account by his own children, is the elief of Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia. Dr. omkins' assertion is founded on his nowledge of conditions in China through he World Association of Daily Vacation Bible Schools, of which he is president. In nnouncing the annual meeting of this Asociation, to be held in Washington, D. C., anuary 6 and 7, he reports that over 100,00 illiterate boys and girls are enrolled t these schools in China, 40 per cent of hem being from bandit homes. These litle Orientals not only crowd the schools ut have shown their gratitude by contribting the equivalent of $175, United tates money, that children in their own nd other lands may share their privileges.

The Chinese governor of the province of hansi, China, and his wife, have each conributed $500 towards the rebuilding of a aptist hospital at Tai Yuan Fu, destroyed y fire last year. The gift is an evidence f the appreciation and friendliness felt y a coterie of Chinese officials for misionary service.

Prohibition makes for thrift, says *The hristian Work*. Last year an average of 166 was saved by every man, woman and hild in the country and the total savings or the year were $18,373,062,000. This um is almost equal to the total deposits in ll the banks of the country ten years ago hen saloons were first being banished.

There are at present 124 chaplains in the egular army. Of these twenty-eight are Methodists, twenty-nine Roman Catholics, eventeen Baptists, thirteen Presbyterians, ine Congregationalists, nine Episcopaians, eight Disciples and seven Lutherans. he other twelve represent eight other deominations. Three chaplains are Negroes.

Union Theological Seminary, New York, as begun a nation-wide campaign to raise our million dollars for additional buildngs and endowment. The money is to be sed for the erection of a seven-story ower at Broadway and 120th Street which ill contain classrooms, an apartment ouse for returned missionaries who wish o study in the seminary, dining hall and ving quarters for younger faculty memers. Part of the fund will also be used owards the endowment of the library and ellowships for foreign students.

Sen Da Zei, a pupil in the Kashing high hool at Kashing, China, won the second rize in a contest for essays on obedience o law, conducted by *Everyland*, a monthly issionary magazine. The first prize went Evelyn F. Ventres, of Rockport, Massausetts.

Sunday, February 8, 1925, will be observed in the churches as Race Relations Day, dedicated to the promotion of mutual understanding and good will between the races. The interchange of pulpits between white and colored pastors, studies of Negro achievement, poetry and music, and visitation of the churches of other races are some of the suggestions offered for the observance of the day.

During the fifty years of organized work of the W. C. T. U., the receipts have amounted to over four millions of dollars, according to the report made at the Jubilee Convention in Chicago. There was a gain in membership during 1924 of over 17,000 and during the last ten years as much money was handled as during the preceding forty years.

Three outstanding national gatherings of interest to leaders in religious work will be held in January. The annual meeting of the Home Missions Councils will take place in Atlantic City, January 13-15. The Women's Conference on the Cause and Cure of War will be held in Washington, D. C., January 18-24, and the Foreign Missions Conference will meet in Washington January 28 to February 3.

"Look to this day,
For it is life, the very life of life.
In its brief course lie all the varieties
And realities of your existence.
The bliss of growth,
The story of action,
The splendor of beauty.
For yesterday is only a dream,
And tomorrow is only a vision,
But today well lived makes every yesterday
A dream of happiness
And every tomorrow
A vision of hope.
Look well, therefore, to this day,
Such is the salutation of the dawn."

The Golden Jubilee of the Woman's Board of Foreign Missions of the Reformed Church will be observed in January, celebrating the growth of eighteen local societies to over a thousand. The Jubilee aims are $100,000 for new buildings, 100,000 new members, twenty new missionaries and 100,000 daily intercessors.

A healthy sign in improved race relations is observed in the newspaper report that when "Uncle" Charlie Jaggers, 92 year-old ex-slave and Negro preacher, died recently in Columbia, South Carolina, the whole town turned out to do him honor. During the half-hour of the funeral service, all business was suspended and the little Negro church was filled to overflowing, hundreds standing outside with bared heads despite the drizzling rain.

Miss Varina Brown, of Anderson, South Carolina, has taken over the complete equipment, sailing expenses and future support of ten missionaries to go out through the Southern Baptist Convention.

The Presbyterian Board of Missions of New York broadcasts "World Neighborhood News" each Friday afternoon at 3:30 o'clock. The station is WFBH. The *Missionary Review of the World* announces that this is the first mission board to broadcast regularly the news of mission fields.

With a debt of $3,000,000, the Methodist Board of Foreign Missions has been compelled to make a reduction in its missionary work of approximately 35 per cent. At a meeting in Pittsburgh, Pennsylvania, November 17, plans were made for getting from under this handicap which threatens to seriously cripple the future development of the board's activities.

Women of all denominations will have a notable part in a remarkable gathering, the Women's Conference on the Cause and Cure of War, which will take place in Washington, D. C., from January 18 to 24, 1925. Mrs. Carrie Chapman Catt will serve as chairman and eight women's organizations will participate including the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, the American Association of University Women, General Federation of Women's Clubs, National League of Women Voters, National Council of Jewish Women, National Board of the Young Women's Christian Association, and the W. C. T. U. Among the speakers will be Dr. James T. Shotwell, largely responsible for the draft treaty which gave rise to the present Geneva Protocol, Secretary Charles Evans Hughes, Dr. Manley O. Hudson, Bemis Professor of International Law at Harvard, and John Foster Dulles of the Foreign Policy Association.

North Carolina is now appropriating for Negro education nearly four million dollars a year, a sum greater than the state expended for its entire educational program, white and colored, in any year prior to 1910.

A new kind of soldiers' memorial will be set up in Watertown, Massachusetts, in the erection of a health building as a monument to its men who served in the World War. This building will house the local Red Cross Chapter, and provide space for tuberculosis, child welfare, dental and other clinics.

A new Board of Education of the Methodist Episcopal Church, authorized by the recent general conference, has been organized.

The board is a consolidation of the Epworth League, Board of Sunday Schools, Board of Education for Negroes, Deaconess Training and the Board of Education. It will have headquarters in Chicago and Dr. W. S. Bovard of Chicago will serve as general secretary.

Woman's Missionary Societies and Circles

Program Helps

IN sixteen provinces in China there were 2,000 daily vacation Bible schools last summer. About 2,000 students gave up their vacation to help carry on these schools.

"Personal Evangelism" is the root from which has sprung the expanding program of social service. A book should be written on the "twice born" men and women of China. Every missionary can give individual cases in vivid illustrations of this truth. The heart and life near to Jesus becomes through him a "new creature" dynamic with love.

Dr. Parker, the pioneer medical missionary, who arrived in China in 1834 has been followed by a noble company of men and women who, in devotion to Jesus Christ, have brought to thousands of Chinese relief from suffering, and healing and strength.

The area of China is 1,760,283 square miles; the population about 400,000,000. One-fourth of the world's inhabitants live in China.

A scientific survey of leprosy in China has been attempted with results which are full of interest. Calculations based on the survey reveal the presence of some 400,000 lepers in the eighteen provinces alone. In most of these provinces work has been undertaken by the mission to aid lepers, but much yet remains to be done.

One important element in the life of the church in China is the status and work of women. Whereas in the United States the proportion of women in the church exceeds that of the men, in China it is much the reverse, for there are about twice as many men in the Chinese Church as women.

Dr. Mary Stone is the head of the W. C. T. U. in China.

Woman's Missionary Society Program

Challenges to Christianity

FEBRUARY

China's Challenge to Christianity

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE
Scripture, Romans 10:1-15

SPECIAL MUSIC

TOPIC TALKS:
The Challenge
The Church

SPECIAL PRAYER FOR CHINA

OFFERING

BENEDICTION

Frank Eugene Meigs

Who, with Mrs. Meigs, joined the China Mission in 1887. Mr. Meigs had a large part in shaping our educational work in China and labored unceasingly until his death in 1915.

China is a hungry land. Instead of the question, "How do you make your living?" the common query in one province of China is, "How do you get through the day?" It has been estimated that eighty per cent of the conversation of the common Chinese has to do with food. Camels, horses, mules, donkeys, dogs, rats, edible bird's nests, silkworms, pigskin, all are food for the humble folk in this land where starvation forbids dainty choosing.

Robert Morrison was the first Protestant missionary to enter China. He began his work in 1807, and baptized his first convert in 1814.

Dr. W. E. Macklin, our first missionary to China, landed in Shanghai in 1886 and is still active in the work. Pictures of Dr. Macklin appeared in WORLD CALL, page 55, August, and page 41, December, 1924.

Our mission in China has a field of 3,650,000 population with 10,000,000 more nearby unreached. We have five stations, fifteen main out-stations, seventy missionaries and 189 Chinese workers. We have thirty-two Chinese evangelists and ninety-three teachers. We have four hospitals in which 74,760 treatments were given the past year. Our work is confined to the two provinces, Anhwei and Kiangsu. The centers in which we work are Nanking, Chuchow, Nantungchow, Wuhu and Luchowfu, with Wuweichow as an outstation. These points may be located on the map shown on the opposite page.

China's Real Revolution, by Paul Hutchinson, is the study book for the circles for the next few months. Price, 50c paper; 75c cloth. *Disciples of Christ in China*, 15c, will be indispensable for both woman's societies and circles in the study of China. Other helps for circles will be, Impersonation, 5c; Dramatization, 15c; Letters from Missionaries; Map of China, 25c; Program Booklets, 5c each, or 50c per dozen. The entire supply, including three program booklets, if ordered at one time, will be sent for $1.00. *Chinese Ginger* will be included with the set for $1.50.

China has three principal religions, Confucianism, Buddhism and Taoism. Many Chinese are adherents of all three religions at the same time. Confucianism and Taoism are indigenous religions while Buddhism was imported from India. Confucianism was formerly the state religion and is really a code of morals and a system of government. Buddhism has about 80,000,000 Chinese followers. Taoism is now a religion of evil spirits, with 120 sects and with no belief in a personal God.

The Nestorians entered China in the year 635 A. D.; Roman Catholics entered about 1300 A. D.; and now claims 2,000,000 adherents. Russian Orthodox missionaries entered in 1716, and report 5,587 communicants at the present time. Protestants claim 366,524 members and a Christian constituency of 806,926.

Mandarin is the chief language of China, being spoken by more than three-fourths of the people.

When Shanghai became a treaty port in 1842 it was not a city of much importance; land which now has an assessed value of $200,000,000 was then in mud flats and rice fields. Today Shanghai ranks sixth among the great ports of the world. At the beginning of the World War only forty-eight American firms were doing business in China; today the number exceeds five hundred.

Circle Program

China for Christ

FEBRUARY

Student Life in China

AIM:—To form a mental outline of China, past and present, and to know the new type of Chinese students and their contribution to China.

HYMN: *The Whole Wide World for Jesus.*

PRAYER

BUSINESS

DEVOTIONAL: *Let us Pause a Moment.*

HYMN: *My Faith Looks Up To Thee.*

SCRIPTURE LESSON: Matthew 6:5-16.

Prayer With Christ

OFFERING

PRAYER THOUGHT FOR CHINA

See Booklet for program suggestions.

Of the 6,500 missionaries in China approximately half are Americans. They represent more than 130 separate societies. Over 50% of the missionaries devote the major part of their time to direct evangelistic work and those in hospitals and schools while exerting every effort to raise the standard of their professional work, are in China for the supreme object of winning the Chinese to Christ.

Many societies and churches will be conducting schools of missions during the next few months. As the theme for the foreign study is China, the following list of books will be found helpful for both the regular missionary meetings and the school. The list of home mission study books for the year is also given. Articles in this issue of WORLD CALL, as well as in back numbers of the magazine, will be of great help also.

Dr. James Butchart

Who gave twenty-five years to the ministry of healing, first in the hospital at Luchowfu and later as superintendent of the University Hospital, Nanking. He died in 1916.

For Adults

China's Challenge to Christianity—By Professor Lucius C. Porter. A general book on China, planned especially for advanced study groups. Illustrated. Map. Cloth, 75 cents; paper, 50 cents. "Suggestions to Leaders," 15 cents.

Ming Kwong, City of the Morning Light—By Mary Ninde Gamewell. Good for young people. A study of the life and work of a typical large mission station in China. Cloth, 75 cents; paper, 50 cents. "How to Use," 15 cents.

For Seniors (approximately 15 to 18 years of age; of equal interest and value to young people and adults)

China's Real Revolution—By Paul Hutchinson. He shows the relation of Christian missions and the church in China to the many-sided revolution through which the country is passing. Illustrated. Map. Cloth, 75 cents; paper, 50 cents. "Suggestions to Leaders," 15 cents.

For Intermediate groups (approximately 12 to 15 years of age)

Young China (A handbook for leaders) By Mabel Gardner Kerschner. Lesson materials and stories on home, school, play and work of boys and girls in China, and on Christian missions. Paper, 50 cents.

Torchbearers in China—By Basil Mathews and A. E. Southon. This new reading book tells the stories of some famous missionaries to China and of some outstanding Chinese Christians. Cloth, 75 cents; paper, 50 cents.

Chinese Ginger: Recreation Programs From China—By Catherine A. Miller. A book as spicy as its name. Gives practical plans for socials, picnics, games and stunts; also suggestions for posters, costumes, decorations and refreshments. Paper, 50 cents.

For Junior Boys and Girls (approximately 9 to 12 years of age)

Chinese Lanterns—By Minna McEuen Meyer. Writer for children and leader of junior groups. Cloth, 75 cents; paper, 50 cents.

For Primary Children (approximately 6 to 8 years of age)

China Primary Picture Stories—Price 50 cents.

The Book of a Chinese Baby—By Mary Entwistle. An illustrated story book. Paper, 50 cents.

For Adults and Young People

Of One Blood—By Robert Speer. A short study of the race problem. Cloth, 75 cents; paper, 50 cents. "Suggestions to Leaders," 15 cents.

Adventures in Brotherhood—By Dorothy F. Giles. A shorter book in popular style. Cloth, 75 cents; paper, 50 cents. "Suggestions to Leaders," 15 cents.

The Land of Saddle-Bags—A study of the mountain people of Appalachia, by James Watt Raine, professor of English Literature, Berea College, Kentucky. Illustrated. Cloth, $1.50.

For Intermediate Groups (approximately 12 to 15 years of age)

Land of All Nations—By Margaret R. Seebach. These sketches give the stories of eight outstanding men and women of different races who have made distinctive contributions to American life. Cloth, 75 cents; paper, 50 cents. "Suggestions to Leaders," 15 cents.

For Junior Boys and Girls (approximately 9 to 12 years of age)

Better Americans, Number Two—The second volume of "The Better American Series." Cloth, 75 cents. Since this is a book of lessons for the use of leaders, no separate manual will be issued.

Uncle Sam's Family—By Dorothy McConnell. A reading book of home mission stories for the girls and boys themselves. Illustrated with pen and ink sketches. Cloth, $1.00.

We feel that the training of our boys for real American citizenship could not be better fostered, particularly, when they are fortunate enough to have as scout master, G. N. Quirl. He is superintendent of the boys' activities in the Home and is truly friend, counsellor and big brother all in one. The boys are as thoroughly interested and enthusiastic in scout work as is their leader.

In the spring the Optimist Club of Dallas became interested in our troop and defrayed all their expense for a week's camp at Camp Wisdom, a big camp with bunk houses, mess hall, a large auditorium and every equipment, including a fine lake for swimming. They came in looking slightly worse for wear, but as one boy said, "Oh, boy! it was worth it—chiggers, blisters and all, for didn't we get them hiking and swimming? And we'd be glad to take on some more for all the fun we had."

A picture of this troop appeared on the back cover of December WORLD CALL.

MRS. E. D. VAWTER, superintendent.
Juliette Fowler Homes.
Dallas, Texas.

Normal Condition In Nanking

A letter from President J. A. Bowen gives the following interesting information:

"We are very glad to say that in spite of the war so near us things are going along at the university in a normal way. We have more students than we had a year ago this fall and will be up to our expected standard, except, of course, in the Lan-

Echoes From Everywhere

Church Chautauqua In Cincinnati

For the second time a church Chautauqua has proved successful in Cincinnati. Fourteen churches, eleven from Cincinnati and three from Covington, Kentucky, participated, October 26-November 2. At each of the churches there was a speaker every evening, as well as a group of entertainers with a play on India, an orchestra or readings. Specialists in stewardship, evangelism, the social gospel, Christian unity and missions brought inspiration to these churches.

A Credit to the Profession and An Honor to Religion

The H. A. Metz Laboratories, Inc., New York City, manufacturers of neosalvarsan, have always been very considerate in connection with our medical missionary work, especially with regard to the treatment of the dread tropical disease, yaws.

Recently Dr. L. F. Jaggard, on his way to Africa, stopped at the Metz Laboratories in New York, and Colonel Metz himself interviewed Dr. Jaggard with great interest in regard to the work the Doctor is doing. Colonel Metz granted a large consignment of neosalvarsan to Dr. Jaggard at less than half the wholesale price.

The medical consultant of the laboratories, Dr. M. J. Lewi, in writing us about this matter, makes the following statement about Dr. Jaggard:

"Personally I found Dr. Jaggard a high-class physician, who is self-sacrificing and devoting himself to the cause of humanity. It was a pleasure to see him and to recognize his sincerity and his earnestness. Such men are a credit to the profession and an honor to religion.

As Much for Others As for Themselves

I am enclosing a check for $85 as the Jubilee offering of the church here at Pendra Road for the work in Africa. The same amount will be given for the work of the Indian Christian Missionary Society here in India.

Two weeks ago we observed Children's Day for which I wrote a little play, *Redemption of Africa.* It was presented by our Christian boys and was a great success. The offering was $33.33, which was a fine offering for Pendra Road.

We had Mr. and Mrs. Rothenburger, of Springfield, Illinois, with us recently for twenty-four hours. They spoke to a crowded house and gave great messages. They greatly cheered us in our work.

WALTER G. MENZIES.
Pendra Road, India.

Hats Off To Troop No. 30

May we introduce to you Troop No. 30 of Dallas boy scouts? This is the Juliette Fowler Home Troop—two patrols of sixteen boys, being all the boys over twelve years in the Home.

At the spring meet at Camp Wisdom, the boys scout camp of Dallas, our boys ranked the model troop of Dallas. When you know there are more than eleven hundred boy scouts in Dallas and more than sixty troops, then you will know why we are truly proud of our boys.

Hidden Answers

1. What are our obligations in view of the increased enrollment in our colleges?
2. What are the total assets of all our colleges? 17,372,496.6
3. When is Education Day?
4. What noted leader in our woman's work has recently died?
5. What was the first college in America to open its doors to women? Oberlin 1834
6. How many colleges are cooperating with the Board of Education? 25
7. "It can't be done, but there it is." Of what was this said? Jan
8. Where are the Disciples doing educational work in South America?
9. Who is being added to the staff of the promotion department of the United Christian Missionary Society? E. O. Harvey
10. Who has lived longer than Methuselah?
11. What representatives do we have on the Ginling College faculty?
12. Who said, "Meat and not even a knife with which to kill it?"
13. What memorial is being erected in Batang?
14. How does the United Society get its funds? Individual
15. What are some of the results of the nation-wide rallies? page 2

SPOKANE UNIVERSITY

ge School, where there will be fewer n usual. This is not due to the war but shortage of funds on the part of some the boards at home. The government ools, of course, are not opened yet. theastern is hoping to start in about days, but even should the war stop v they will have difficulty, as all their ds have been absorbed and taxes have n collected for two years in advance this province; in some provinces they e been collected for three years. Ear- in the fighting Nanking was consider- y disturbed but most everybody now s lost interest in the affair as the mili- y governor on this side seems to be nning out and confining the fighting to region near Shanghai, and it seems to the impression that it is only a question a few weeks before he will be victori- s, but that again may not mean very ch for the good of China, though we hope for the best. Everything looks lendid here for a good year in the uni- rsity and our finances are in better pe than they have been in the last fif- n years."

aying Tag with e Elements

The hold of the lamas in Batang is by means broken. They have just com- enced to rebuild a large monastery which as destroyed by the Chinese in 1904. e small monastery now here has only or three hundred lamas; the large one d many thousands. We are wondering ether this attempt to rebuild the mon- tery in all its glory is not a counter ovement against the influence of the mis- onary. If it is, it is a real compliment, r we must be accomplishing something the lamas take that much notice of us.

The rainy season is long overdue. The mas have been enlisted to bring rain by agic. Of course hard cash is the price f enlistment. The head lama of Batang s now sacrificing so much for the bringing f rain as to take a bath every day. He as ordered the people to throw water rom the irrigation ditches on each other. All this throwing of water is intended to e an inspiration to the demons of the air. The people take it like a game and seem o enjoy the sport, but it is a serious super- stition; the object of it all, from the point of view of the people, is to get the rain to join in the game and throw water on the earth. From the point of view of the lamas the object probably is to make money. LELAND H. EMERSON.

Batang, West China.

No Fear of Friday the Thirteenth

Some may fear Friday the thirteenth, but not the missionaries at Mondombe, for that was the date set aside for the evangelists and teachers to gather from the out-stations with those who wished to be baptized. After a praise service all shook hands. Are you able to picture that group as they gather around the teachers, both black and white? Most of them had never seen a white woman before and the white children to them were most wonderful. They had never been away from their immediate vicinity and were clothed, just as they have always been, in a loin cloth. They were dirty from several days' travel on foot, the only method of travel overland, unless a chief is carried by four people. All had gathered for the purpose of worshiping and becoming followers of the Christ.

Schools were soon organized for the intensified teaching of those eighty young preachers and teachers. On Sunday, June 22, 175 people were baptized. That evening eleven couples were joined in marriage.

GOLDIE RUTH WELLS.

Mondombe, Africa.

Waiting for a Missionary Society

It had been our desire for some months to have a woman's missionary society in Manati, so we succeeded in organizing in September, just in time to be counted in the Jubilee campaign. It seems that the women were just waiting for something of the kind and they are responding wonderfully. We organized with thirteen members and at the first regular meeting ten more were added. It was one of the most interesting missionary meetings I have ever attended and it did our hearts good to see the faces of the women as they listened to the program. We feel that the society will not only help the women but the whole church as well.

FANNY CARLTON.

Manati, Porto Rico.

A New World Unity In Christ

Our most remote station in Africa, Mondombe, is having fellowship with distant brothers and sisters in India in the Jubilee campaign. Miss Goldie Wells of Mondombe writes that they have held a Golden Jubilee Week and that they have had a great time discussing India and her needs. The offering was made on Sunday morning with more than 390 francs to be sent to India. Both the native people and the missionaries contributed. She says a letter which was written by the church there to the Christians of India is awaiting translation and writes, "Our people are becoming deeply interested in the pictures and stories which have helped them to see these distant people." Mondombe is the most primitive station we have in all the world. The work has only been established a few years and the people were absolutely savage when the missionaries went there. They are now giving money for their brethren around on the other side of the world in India. How the Gospel links up these distant widely separated regions!

A Growing Church In Porto Rico

We purchased property in February, 1924, and moved into a building which we thought would meet our needs for some time to come. On the property were two residences which we expected to rent until we were ready to build a real church, but the Sunday school has grown so that it is necessary to swarm. We have rearranged the partitions in one of the residences and now have the primary department entirely separate from the main school, which we hope will soon occupy all available space in the cement building. Four of our teachers are Porto Rican members of the church.

These All Died in the Faith

Mrs. T. J. Hayden, November 22, 1924, Owensboro, Kentucky. Faithful member of First Christian Church and missionary society.

Mrs. Mary E. Lucas, November 27, 1924, Indianapolis, Indiana. Widow of D. R. Lucas, formerly pastor of Central Church, Indianapolis, and daughter of John Longley, pioneer Indiana pastor. Age 80.

Mrs. Anna Krause, November 1, 1924, Bellaire, Ohio.

Mrs. Harriet O. Bliss, May 15, 1924, Hermon, Illinois.

Mrs. M. L. Heaton, October 28, 1924, Manilla, Indiana. President of missionary society.

Mrs. J. M. Tustison, October 28, 1924, Fostoria, Ohio. Life member woman's missionary society. Age 67.

R. E. Funk, October 17, 1924, Port Arthur, Texas. Faithful Christian for thirty years.

Mrs. Eugenia Gillingham, October 21, 1924, Salem, Oregon, Charter member First Christian Church and missionary society and first state secretary for Oregon missions. Age 75.

Mrs. Nellie Robinson, October 24, 1924, Buffalo, Illinois, Charter member of missionary society.

Mrs. John Berry, October 28, Cave City, Kentucky. Active in all church work.

Miss Grace Armstrong, October 17, 1924, Springville, Indiana. Faithful member of the church. Age 52.

Frank E. Ferris, of Georgia, October 28, at Florida Christian Home. Active in all missionary and church work. Age 78.

Mrs. Ellen S. Baldwin, Nov. 27, 1924, San Diego, Cal. Mother of Dr. Olivia A. Baldwin, formerly missionary to India. Active in missionary society and W. C. T. U. Age 96.

One of the best signs of healthy growth is the spirit of giving on the part of the Christians. The first Sunday of each month is the day for an offering for missions, and on September 7 the offering amounted to $15. We have only to suggest the needs of the world-wide work to receive enthusiastic response. Juan G. Rivera, who has been the pastor in Manati two years, is now in the College of Missions. FLORENCE A. MILLS.

Manati, Porto Rico.

Scriptural Churches

There are nine places in the Mungeli district, India, besides the church, where regular services are held and the Lord's Supper observed each Sunday. Two of these places are the two leper asylums and the others out-stations and villages where there are groups of Christians.

Just Think Of That

From one of the Indian missionaries comes the following:

"The work in the town among the women is growing. May this not be due to the fact that the few disciples here are lifting up

(Continued on page 66.)

Some More of Our College Groups

Freshman Class, Christian College, Missouri

Student B

n International Disaster

(*Continued from page* 12.)

wish to be accepted and treated one of the equal races of mankind. All hatically repudiate any implication that r and race are badges of inferiority unfitness to be given equality of race tment in any part of the world. I be- e Congress had no deliberate intention humiliate and affront Japan. It never- ess in fact did so.

What Congress desired might have been rely and easily secured without in the t affronting Japan's honor, dignity or -respect and international prestige. re was no intrinsic conflict between the poses of Congress and the desires of an.

The consequences of the exclusion law, if soon overcome, will be grave beyond ordinary comprehension. It will affect iness intercourse, turning to Europe and ewhere trade that would normally have e here. Japan cannot fail to turn for international fellowship, cooperation and inspiration toward those nations and governments which regard her honor, dignity and self-respect and away from us, unless we change our manner and our law.

The military party in Japan and the tendency to set in sharp antithesis the yellow races against the white have been given a mighty impulse, portending disaster to Japan, to China and to the whole world in proportion as the movement succeeds. In proportion as militarism is ascendant in Japan will it be difficult for America to reduce her load of armament, even though no actual armed conflict comes for many decades, and the economic and social disaster to America of ever-increasing armaments on the Pacific cannot be easily estimated.

That which now needs to be done is to follow the suggestion of Secretary Hughes. He asked that Japan be placed on the quota basis. This would admit only 146 immigrants annually until July, 1927, and thereafter only 150. This amount is negligible and I am sure that in the enforcement of such a provision, America will have the loyal cooperation of the Japanese government.

Freshman Class, Randolph College, Texas

Freshman Class, Atlantic Christian College, North Carolina

a Christian College

DRAKE UNIVERSITY

And Its Program for Christian Service

With a well-rounded program, insuring wonderful opportunity in the present and future for the dissemination of knowledge and the building of strong Christian manhood and womanhood, Drake University at this time is entering upon a new era of service and expansion.—*Tribune News.*

It is fitting, therefore, that we bring to your attention several "Red Letter Days" of which Drake is especially proud.

1.—Our million dollar endowment crusade, to provide funds for expansion and greater service, was formally launched Nov. 9, 1924. Actual solicitation of subscriptions from members of the Church of Christ, alumni and friends of the university is now under way. A productive endowment of a million dollars by 1927 is imperative if Drake retains its present high ranking with standardizing agencies. Additional buildings and equipment are also necessary to accommodate the thousands of young men and women who apply for admission.

2.—On Nov. 26, 1924, the General Education Board, of New York City, announced a gift of $150,000 to the Drake Endowment Fund, conditioned on the raising of an additional $350,000 among alumni and friends of the university. This amount will be raised, to insure receipt of the gift, made to the university only after a thorough investigation in which the standards, field of service, and ideals of the university are approved.

3.—The university is cooperating with University Church of Christ in the erection of a new religious education building in the immediate future on the site of the old building of University Church of Christ, adjoining the campus, at the corner of 25th street and University avenue. This building, which is now assured, will be the religious center of the university and will assist materially in allowing for expansion in the splendid work accomplished by the College of the Bible.

4.—Our crusade for endowment funds also contemplates the erection of adequate dormitories for women students—an imperative need at the present time—and it is hoped that work of construction of the first unit of the dormitory system can be started in the immediate future.

5.—Through cooperation of the Greater Des Moines Committee, prospects are bright for the enlargement and completion of the Drake Stadium, making it one of the finest athletic plants in the Middle West, capable of seating 30,000 or more people, and also for the construction of a field house.

We need your help—your thoughts—your prayers—your financial assistance—to successfully conclude this wonderful program of activities for the immediate future—to make Drake a still greater institution of Christian service than it is today.

You Are Urged To Mail This Coupon Today

MR. E. C. LYTTON,
Endowment Crusade Director,
Drake University,
Des Moines, Iowa.

Please send me complete information in regard to your "Annuity Plan," which I understand will make it possible for me to have an income during my lifetime, and which will enable me also to know that after I have passed on my money will go on assisting in the wonderful program of building Christian manhood and womanhood.

(Your name) .....

(Address) .....

At White Swan

IFTY children, thirty girls and twenty boys, are now living at the Yakima Indian Christian Mission at ite Swan, Washington. Although the itution is filled to capacity, the dis- ine is splendid. Edmund Kelly who charge of the work and vocational ining of the boys, also directs their ure hours and at times directs the reational activities of the girls. Miss ce Alexander is head of the domestic nce department and Miss Roxie Darr at the head of all housekeeping work d is one of the splendid teachers. Mr. and Mrs. E. E. Francis, who super- end the entire work, hold a vesper serv- each evening with the exception of iday, which is play night. This is a autiful service of prayer and song and having a profound effect upon the lives the children. A Bible school is con- cted each Sunday morning, using a dification of the graded series and sup- mental Bible study and each Sunday ening a communion service is held.

Part of the "Family" at our Indian Mission, White Swan, Washington

Recently, various equipment has been installed in the home which adds greatly to the appearance and homelike atmosphere of the rooms.

The Indian parents are showing a fine appreciation of the work and the entire community is finely cooperative.

The niece and nephew of Chief Saluskin live at the mission. Boys and girls are being turned away because there is no more room. Sampson Wapput who was in the home last year sends word to Mr. Francis frequently as his parents go to the mission to visit his sister, "Tell Mr. Francis that I want to come to the mission as soon as he can let me."

Where Lives of Service Sing

By MRS. CHARLES H. FORSTER

This glimpse of our hospital in Manila, Philippine Islands, is especially interesting as it expresses an outsider's view of the work being done. Mrs. Forster is the wife of the director of the Red Cross in Manila.

T is an inspiration to be in the Christian Church Hospital in Manila. At six-thirty every morning I could look ut of my window and see Faith Hall, the urses' dormitory, and hear those sweet ttle Filipino nurses sing *Praise God from Vhom All Blessings Flow* before sitting own to breakfast. Of course, those on luty could not be present to sing—but heir lives of service sing for them.

The dormitory is called Faith Hall be- ause it was built on faith. When Dr. W. N. Lemmon started work on it, he had nly 150 pesos. The building is very at- ractive. The stairs lead up on the out- side to a broad veranda and within is the dining hall and several private rooms for the head nurses. Below are the beds all in one long room. Forty nurses are now in training. Their superintendent is Miss Marie Serrill, and she is a wholesome, charming Christian girl, brimming over with personality.

The workers get discouraged because they see so much repair work needed and they realize how very inadequate their facilities are for the volume of work which they are called upon to do. It is a shame that people cannot see for themselves the good being done and the needs. They would be proud to give. The little church where Mr. and Mrs. Leslie Wolfe minister has a large membership and a fine big Sunday school.

If you could see the wards full of patients having their sufferings relieved and if you could see the emergency cases rushing in, you would see that the hospital is located in a community where it is ministering to great needs. One poor little boy there, three years old, has been deserted by his mother. He has syphilis and cannot walk. The lactogen manager supplies him lactogen free. There are Japanese, Chinese and Filipinos there and new babies constantly arriving. The nurses are full of the vision of service and it is a lesson to see them come into the room with their textbooks and their little Testaments. They certainly study their Bibles. They know what they are doing. They know they have chosen to serve their fellow men and they forget themselves completely. One little nurse, seventeen years old, sat up with me for three nights. I couldn't stir or murmur but that she was by my side sympathizing and trying to relieve my pain. They are so gentle and good and by nature well fitted to be nurses.

On Sunday morning Mrs. Lemmon goes around distributing literature to the patients; little Testaments in the different dialects. How the people, young and old, love the little primary colored card pictures and the beginners' papers with the simple stories they can often read themselves. Make a plea for the Sunday schools to save and send over their left-over supplies.

HIRAM COLLEGE

1850-1925

FOUNDED seventy-five years ago by the pioneers of the Restoration movement, Hiram College for three-quarters of a century has been training men and women for service to church and nation.

The record of these men and women is Hiram's proudest possession. They have helped to build better communities in every part of America and in foreign lands, and they have taken outstanding leadership in great movements looking toward Christian progress.

In devotion to this service Hiram has set its aims and standards in education high and it seeks means to maintain itself as one of the best colleges of its type.

MINER LEE BATES, *President*

Hiram, Ohio

Echoes From Everywhere

(*Continued from page* 51.)

their voices, asking the Lord for the harvest, which must come before long, if they continue faithful! Since January, 1924, the number of homes open to us has increased from one hundred to over two hundred. Never before did the people listen to the Gospel story as they listen these days. Again and again our hearts are touched by the response we get as we sit teaching them the Truth as it is found in the word of God. I met a Hindu *pandit* (teacher) in one of the homes one day, who after we had sung a song said, 'Now, Miss Sahib, begin at the beginning and tell me the story of Jesus from the beginning to the end.' He made the request much as a child would. I knew that he was in earnest. So I did my best to tell him the blessed story that means so much to you and me. Now and then he would interrupt me to say, 'Just think of that, just think of that.' Sometimes he grew so excited, especially when I came to the death and the burial of Jesus. It was interesting to watch his face light up as I told him of the resurrection morn. He was so moved by this that I thought he was going to shout as he said, 'Oh, think of that, oh, just think of that.' "

On Bicycles In Africa

During July and August we baptized nineteen. In August I made five trips, averaging ten miles the round trip, to neighboring towns. We traveled on bicycles. One day we made twenty-four kilometers, or fifteen miles. This was over very bad, swampy roads. I fell several times and went into mire above my ankles. The path was only about twelve inches wide. We had a good service and preached to some hundred and eighty people. In three other towns there were enough to make over 750 that our local Christians reached in one day. We need your prayers for guidance to lead the church as the Master would have us.

CHARLES P. HEDGES.

Monieka, Africa.

A Time of Thanksgiving

When special opportunities come to our missionaries to present the Christian religion, it is a time of thankgiving. Recently Miss Helen Richey and Miss Gretchen Garst, missionaries under the United Christian Missionary Society were requested to talk at a meeting of the women and girls in a neighboring village to Fukushima. Some 150 people were present in the village school house. The population of the village, Senoue, is reported to be 2,000, and 500 children are enrolled in the school. When they arrived at the schoolhouse, after having tea in the home of one of the leading women in the village, a priest was giving a historical talk. The women and girls were markedly natural, according to Miss Garst's letter, and free from affectation. As yet there is not even a Sunday school in the village, but it is encouraging to know that the report comes to the missionaries that the people would gladly welcome a Sunday school. It is a field of rich opportunity and one that should be cultivated.

EUREKA COLLEGE

An Appeal and an Opportunity

AN APPEAL

Eureka's needs are threefold;

1. Eureka needs a new girls' dormitory at once. About $75,000 will build it. The donor's name will go on the building. Such a building would stand as a monument to the liberality of some Christian man or woman for a hundred years.

Lida's Wood is full; three girls in a room.

2. Eureka needs church and individual gifts to its General Maintenance Fund. Educational Day should be widely observed in Eureka territory.

These gifts should be numerous and large.

3. Eureka needs many annuity gifts and bequests. 6% is paid on nontaxable annuity bonds to donors 50 years of age and over. These bonds make a safe, gilt-edged investment. Two forms of bequest are here given;

a. Form of Gift of Money;

"I give and bequeath to the Trustees of Eureka College, an Educational Institution located at Eureka, Illinois, and duly incorporated under the laws of the State of Illinois.... ..... Dollars."

b. Form of Gift of Real Estate;

"I give, devise and bequeath to the Trustees of Eureka College, an Educational Institution located at Eureka, Illinois, and duly incorporated under the laws of the State of Illinois, the real estate described as follows; to-wit; .... located in the county of..... and State of....."

AN OPPORTUNITY

For Young People desiring an Education. Eureka College offers:

1. Strong courses in Sacred Literature and Religious Education, under the teaching of Prof. Geo. E. Moore. No stronger courses can be found than those given by Prof. Moore in New Testament, Old Testament, Church History, Religious Pedagogy, and Sermon Preparation. Young men and women preparing for the ministry, for missionary and other full time Christian Service will be challenged by these strong courses.

2. Strong courses in Religious Education;

Beginning Sept. 1925, Professor Ernest E. Higdon, of Bloomington, will become head of the Department of Religious Education in Eureka. He is now in Columbia University, N. Y., taking postgraduate courses. Students of Religious Education have been looking for such an announcement as this.

If you want to specialize in Religious Education and other Christian work, plan now to enroll in Eureka.

Graduates from both these departments can secure important positions without difficulty.

Second semester begins Feb. 1, 1925. Plan now for entrance at Eureka in Sept. 1925. Freshman Class will be limited to 150.

Eureka offers also regular collegiate courses.

Send for free catalogue and other information. Cut out the blank below and mail at once;

Eureka College,
Eureka, Ill.

I am interested in the courses offered at Eureka College. Please send catalogue and other free information about expenses.

Name .....

Address .....

Finished High School .....

For full information about gifts to Eureka College or concerning courses for students write

PRESIDENT BERT WILSON

EUREKA COLLEGE EUREKA, ILLINOIS

A Real Benediction

By DR. MARY M. C. LONGDON

OMETIMES we like to really see that the thought of Christianity, the thought of redeeming love that does em and keep redeemed, has been unstood and accepted and appreciated. ently, after reviewing my Sunday ol at the sanatorium on that part of Life of Christ that had so far been ght, I asked what hymn, of all that in our Hindi hymn book, best exssed the teaching of the past weeks. early broke down when in a flash one the nurses, whom I have known all my lian life, as she was a dear little thing the Baidznath orphanage, said, *I Am Glad That Jesus Loves Me!* Was not t just the right one?

his nurse was one of the original ients when the sanatorium was opened 1916. She was discharged with the ease arrested and went right into nurs. She is a trustworthy Christian young man now, upon whom I can rely, and is a joy and treasure.

It is not always that we can write of sting this dread disease. So very quently the poor sick folk come in the t stage of the disease. Then we can only ease them and perhaps give them a little comfort. The homes are so small and so illy suited to any kind of comfort or sanitation that the little children and even the adult members of the family are greatly endangered by one suffering from tuberculosis. We are trying to prevent the disease spreading, as well as to stop it after infection, with a preventive medicine which is more than simply curative.

One woman was sent in from another mission so far advanced with the disease that no hope of recovery remained. For some days she was very much distressed about her family and prayed so pathetically to return home. Then she herself saw the inevitable and prayed for God to forgive her because she had lived twenty-one years and had "given only five years to His service!"

I cannot tell how very precious these poor suffering folk are. Their faith and patience and grace are a real benediction to us who work for them. The faithful woman had no fear—almost never do the Christians have when the passing-over time draws near—they absolutely know whom they have believed!

Pendra Road, India.

Echoes From Everywhere

ses of al Need

Three children from the old Antioch urch near Watkinsville, Georgia, have en received in the Home under most thetic conditions. The mother lost her ab two years ago from some bone infecn and was deserted by her husband hile ill. He cannot be found, although e courts have made every effort to locate m and compel him to support his family. he mother is in the last stages of Bright's isease. The church looked after the fam-y for months and tried to induce the other to allow her children to be sent to e Home. Finally I went to see her and hen she found that she did not have to gn papers giving up the children entirely, e said, "Then I can go to the hospital nd get well and you will give me back my hildren." She will never be well, but very effort is being made to get her into ne of the hospitals here. The children ave been with us nearly a month and are ery attractive, the oldest a girls of eleven nd the boy seven, the baby girl only three. These are the cases of real need that make ur Home worth while.

SUE STEINER HOOK.

Southern Christian Home
Atlanta, Georgia.

A Key to Open Hearts

Our new phonograph is proving useful in our work as well as entertaining. It has been the means of our getting acquainted with a couple of dozen of the younger lamas of the monastery here. We can get an audience of almost any size any time we start playing. During our long wait in Atuntze we unpacked it and played it a few times. A lama, who later traveled from Atuntze with us heard it in Batang and has come back to visit us a second time bringing two other younger lamas with him. They have told their friends and we have entertained large groups of young lamas twice. It is a wonderful thing to use in making contacts, and as soon as we can back it up with fluent Tibetan, we ought to be able to use it as a key to open hearts.

LELAND EMERSON.

Batang, West China.

A Herald of Good News

The half-year that closed with June 30 was in many respects the best in the history of the Monieka station. The spirit of optimism and progress has had the floor. During the six months, two hundred and ten candidates were baptized. I think we can hardly commend too much Paul Eala, the senior elder of the church, for his part in this success. He is an untiring worker as a sawyer, but at times when he cannot work at his trade, he may be found surrounded with a gathering of inquirers, or Christians who feel the need of his advice. He never misses a Sunday afternoon, when weather permits, to go to some neighboring town to herald the good news or strengthen the brethren. We are sending out from the Monieka church a force of seventy-two native evangelistic workers, five of whom are Bible women.

CHARLES P. HEDGES.

Monieka, Africa.

Sunday Schools Flourishing in Mungeli

On October 24, Mrs. J. E. Moody wrote from Mungeli, India, that they had just closed two days of special Golden Jubilee meetings, which were well attended, and which have done the church good. Preceding the meetings they had a week of prayer meetings at six o'clock daily. They have over seven hundred in attendance at the Sunday schools in Mungeli.

(*Continued on page* 62.)

How We Stand

Foreign Countries Membership:		
Great Britain	15,702	
Australia	27,307	
New Zealand	3,317	
Denmark	167	
Mexico	957	
Foreign Countries Membership—1923-24	47,450	
Foreign Countries Membership—1922-23	45,812	
Net gain over last year		1,638
Foreign Fields Membership—1923-24	29,936	
Foreign Fields Membership—1922-23	26,327	
Net gain over last year		3,609
United States and Canada Membership—1923-24	1,358,890	
United States and Canada Membership—1922-23	1,311,930	
Net gain over last year		46,960
Net gain over last year—Grand Total		52,207
1923-24 Membership—		
Foreign Countries	47,450	
Foreign Fields	29,936	
United States and Canada	1,358,890	
World Membership—1923-24	1,436,276	
World Membership—1922-23	1,384,069	
Net gain over last year		52,207

(*Continued from page* 5.)

"outlawry of war" through the development of international agencies for bringing aggressor nations under the collective moral condemnation of the world. Realizing that the present burden of armament not only means a terrific economic strain, but also fosters the militaristic mind and leads to an atmosphere of fear in other nations, we voice the clear call of the churches for a program of drastic reduction of armaments by all nations, in which our government should participate and if occasion calls should lead the way.

Fellowship among Races

The fellowship which the Christian gospel seeks includes all races. "Has not one God created us? Have we not all one Father?" Whatever superficial difference there may be, the body of humanity is one. For "if one member suffer all the members suffer with it, and if one member be honored all the members rejoice with it."

Upon every Christian falls the personal responsibility to seek justice for all, to cultivate mutual appreciation and cooperation, and to dispel false racial pride or desire to dominate others.

Upon every minister of the gospel falls the inescapable duty of leadership in promoting a common fellowship in Christ as the ideal in race relations. The Christian church cannot lower the standards of Christ. It is therefore uncompromisingly opposed to any effort, organized or unorganized, which creates or fosters racial prejudice and suspicion and destroys that fellowship which must characterize the church of God.

Fellowship in Kingdom Tasks

From among the remaining tasks of the church we single out two which especially challenge cooperative endeavors, namely, religious education and missions, both home and foreign.

The serious need of constructive attention to religious education calls for no argument. Upon this depends the moral and spiritual fibre of our nation. Here the sorry results the divisions of Christendom are most conspicuously manifes since because of them religious education has been all b completely banished from our public schools, to the gra peril of the nation's future. This is a sin for which the church and the states should be called to repentence and to a co version that should find some process in, or in connection wit the public school, for matching intellectual training with th of the moral and religious nature.

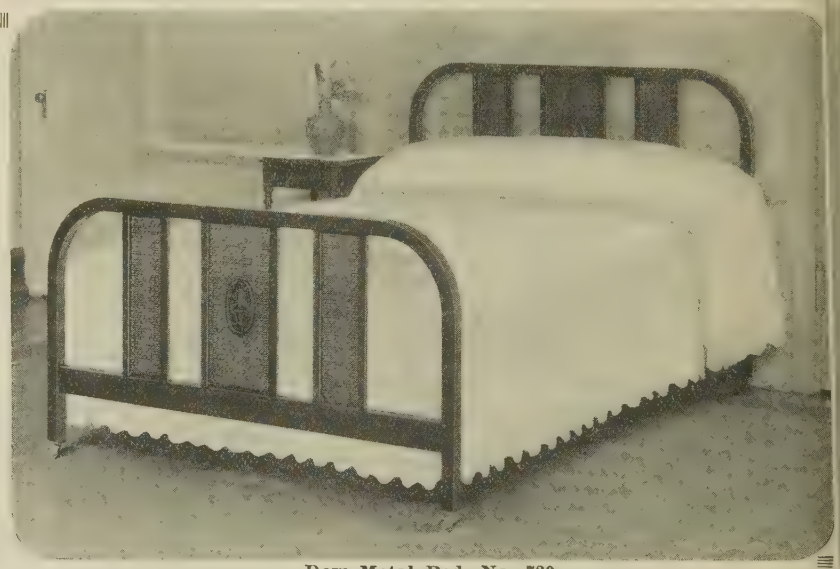
More directly are the churches responsible for religious edu cation in the home and in the church. That the competitio for the interest of the child with growing multitudes of othe concerns becomes more and more intense, and that the disciplin of the home becomes more lax, only magnifies the importance c redoubled efforts to stimulate in the home and provide in th church those effective processes of education which shall secu the spiritual foundations of tomorrow.

Both at home and abroad the work of missions is increasingl a cooperative task. In the interest of the strength of the de nominations themselves, although yet more for the sake o the victories of the kingdom, we urge the churches everywher to cooperate with the mission boards in their purposes to avoi competitive overlapping on the one hand and consequent over looking of less attractive fields on the other, and to arrive a effective comity. We would also summon the entire member ship to the adequate financial support of the magnificent en terprises of the churches which seek to carry on the commis sion of the Master to witness for him, beginning in our ow community and reaching through state and nation to the ver ends of the earth. The challenge is not alone that of a worl in need, but of a world that is ready.

Finally, it is the call to fellowship with the Master whic inheres in these differentiated calls. To this crowning fellow ship you, the churches, are summoning yourselves in this frater nal greeting from your representatives.

ASK your dealer *for* DOW BEDS

Beautiful—Comfortable—Practical



Dow Metal Bed, No. 720

SOONER or later you will be buying bedroom furniture. Ask your dealer to show you his Dow Beds—in exquisite enamel and wood finishes. Unless you are already familiar with the charm of Dow Beds you will be delightfully surprised with their numerous pleasing features. Dow Beds are to be had in a variety of attractive finishes—a finish to match almost any other furniture.

The number of styles in which Dow Beds are made offers you a wide range for selection.

The sanitary metal construction of Dow Beds makes them superior in the matter of cleanliness.

No creaks, no sags at the bed corners disturb the sleeper in a Dow Bed. The patented corner lock holds the bed firm and steady at all times.

Dow Beds may be purchased at from $12.00 to $65.00. This is a range of price which puts them within reach of every pocketbook. For further information, talk to your furniture dealer. If he does not handle Dow Beds, write us.

DOW BEDS DOW LOUISVILLE *Best for Rest*

The old year is dying.
The new year is being born.

With the passing of 1924 the first half of the current missionary year comes to a close.

One half of the missionary year closing!

The other half of it just beginning!

Why not close the old year fittingly and begin the new year appropriately by collecting and forwarding the money intended for Christian Education?

Send your Education offering to the Board of Education at 222 Downey Avenue, Indianapolis, Indiana.

THE SERVANT OF THE CHURCHES

At the Norfolk convention, in 1907, the first step was taken looking toward the establishment of a publishing enterprise that would be devoted solely to the interests of the brotherhood. The need for this had long been felt by leading brethren.

A publication committee was appointed and instructed to formulate a plan. The committee, after two years' work, reported to the Pittsburgh convention that it had not found any way of financing. A new committee of nine was appointed to work out some plan.

One of the members of this committee was Mr. R. A. Long. He recognized the value to the brotherhood of an institution such as the one proposed; but he was obligated for large amounts to other brotherhood enterprises, and did not feel that he could assume any additional burden.

But the need grew on him. He remembered his mother's hope, when he was a small boy, that he should become a preacher of the gospel. While this was not realized, he had been faithful to his mother's religion and he never forgot her heart's desire.

His talents had developed in another direction. His financial genius had led him into vast manufacturing and commercial enterprises. The thought came to him that he might, in a way, answer his mother's prayer by financing the brotherhood publishing house.

He therefore notified the publication committee that he would contribute the entire amount necessary for the establishment of the enterprise and for the further development of it. This offer was unanimously accepted by the committee.

In this way came about the formation of the Christian Board of Publication. Not until all things are revealed will it be known how much good has been accomplished through its work; but it must be that such a gift, offered in such a spirit, will be increasingly used as an instrument of service in the cause of Christ.

Mr. Long invested $380,000 in the plant, and transferred the property to the corporation which was chartered by the State of Missouri as the Christian Board of Publication. The public records in the City Hall at St. Louis establish this conveyance.

The charter requires that the affairs of the Christian Board of Publication shall be administered in the interest of the Disciples of Christ by a board of thirteen trustees. The net profits can be used only for increasing the ability of the house to serve, or as dividends for missionary and benevolent work.

When the leaders in our movement, and the rank and file of our brotherhood, assembled in a great convention, decide on a certain course of action, there must be a reason for it.

The convention at Norfolk decided on the establishment of a publishing house that would be devoted to the interests of the brotherhood. The two following conventions at New Orleans and Pittsburgh expressed approval of the measure.

Thus in three successive national gatherings the mind of the people was expressed in favor of the publishing house. There was good reason for it then; there is good reason for it now. And the wisdom of the action has been proved.

The Christian Board of Publication is the outgrowth of the movement begun at Norfolk. It is chartered as a religious institution, belonging to and operated for the benefit of the Disciples of Christ. It supports the united interests of the brotherhood.

Its leading publication, The Christian-Evangelist, has been a mighty factor in the cultivation of that unity in the bond of peace that will make the Disciples strong—that others may believe and finally reach the unity which our Lord desired for his followers.

In providing for the religious education of those who will make up the future church, the house has attained an enviable reputation. Its productions comprise the entire series of Graded and Uniform lessons, and weekly papers. They are commended by the best authorities.

The ownership of such an institution increases the prestige of the Disciples of Christ. As it grows it reflects the intangible, but no less real, influence of good will. And with each succeeding year this becomes more pronounced.

The assets now amount to $700,000; and dividends amounting to $61,700 have been paid for missions, benevolence, religious education and ministerial relief. Dividends can be paid only for these purposes.

Christian Board of Publication, St. Louis, Mo.

A Guide to the Pronunciation of Foreign Words Used in This Issue of World Call

s to be pronounced as ă in hăt.
s ä in ärm.
as ai in kaiser.
as au in kraut.
as bh in clubhouse.
as dh in roadhouse.
s ē in mēt.
s ē in thēy.
s ē in hēr.
as gh in doghouse.
is always sounded, even when final.
s ī in pĭn.
s ī in machīne.
as kh in buckhouse.
as mp in damper.
s ō in tōne.
as ō in tŏn.
as ts in catsup.
as ŭ in bŭt.
as û in fûll.
as ū in rūde.
accenting Tibetan, Chinese and Jap- words, each syllable must be treated separate word.

Africa

ndombe—Mōn dōm be
onieka—Mōn yē kä

China

o Fu Nien—Bao fū nĭen
ng—Chĕng
u Cheo—Chū jō
ling—Jĭn lĭng
ashing—Käsh ĭng
e Hon-fu—Lī hōn fū
ei Chu—Mēi Chū
o Dzung—Mō Dzŭng
anking—Năn kĭng'
antungchow—Năn tŭng jō
hansi—Shän sī
en Da Zei—Sĕn Dä Zeī
hi Shou—Shī Shou

Tai Yuan Fu—Tai Yüän Fū
Wuhu—Wū hū
Yangtse—Yäng tsī

India

dal—däl
Pendra—Pēn drä

Japan

Asokusa—A säk ŭ sā
Fukushima—Fū kū' shī mä
Koishikawa—Kō ish ī kä' wä
Nichiren—Nī chī rĕn
Schoichi Imamura—Shō ĭch ī Im ä mū rä
Tada—Tä dä
Yoshida—Yō' shī dä

Latin America

Americano—A mēr ī cä' nō
Avenida San Martin—A vē nī dä Sän Mär tīn
Colegio Internacional—Cō lē hiō In tēr nä theō näl'
Instituto Modelo Obreras—In stī tū tō Mō dē lō Ob rē räs
Juan Rivera—Hwän Rī vē ra
Manati—Mä nä tī
San Luis Potosi—Sän Lū īs Pō tō sī

Tibet

Atuntse—A dûn dze
Batang—Bä täng

All Working Together

THE women's missionary society of the Hancock Street Church, Shepherdsville, Kentucky, gave $25.35 as their Thanksgiving offering to the Central Christian Institute. The president, secretary and treasurer of the society attended Thanksgiving services, and presented the offering at that time. This money was used to purchase a stove for the large room and halls of the main building.

The choir and mixed quartette of the Central Christian Institute rendered a program at the Central Christian Church, Louisville, Kentucky, the last Sunday in November. They were enthusiastically received, and an invitation was given them to return for a special program after the holidays. The quartette will sing at the High Street Christian Church at Mt. Sterling, Kentucky, December 11.

Most of the outside work on the new building has been completed. The brickmason did not finish the work, so Professor Frost assumed this task and made good. Several of the boys have contributed their bit by laying flooring, ceiling, walls and doing other odd jobs to hasten the completion of the building and their entrance into their new home.

In a recent issue under the head of a close-up of the Golden Jubilee it was stated that the state of Louisiana would provide one of the buildings in Africa. This was a mistake as the Louisiana people asked that their money go for the Atlanta Christian Home.

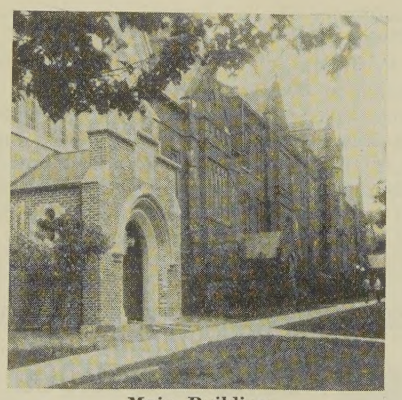
From the First Christian Church, Chattanooga, Tennessee, comes a check for $186 for Japanese relief. The offering was taken some months ago and remittance overlooked.

ow the United Society Gets Its Funds

(*Continued from page* 23.)

p and all administrative expense. But the dews of the morning upon the ves of the tree more than compensate loss by evaporation in the trunk, so the receipts on the field more than ke up the overhead; by $100,000 last ar. The overhead on moneys spent last ar was 11.81 per cent, the secretarial erhead was but 2.83 per cent, though s includes the administration of about en millions of dollars that does not ure in the percentage. If dilatory asurers of the churches would not allow e money to lie about locally the society uld have saved last year alone, the sum $13,448.77 which it paid in interest for rowed funds!

Let us look upon this mighty tree; then rrow deep to the hidden fountains and d up such a life stream that its leaf y not wither nor its fruitage fail. Let re be neither blight nor mildew, but there be that full cooperation, whereby become "workers together with God" l for which our mutual, eternal rejoic- is certain.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UNITED CHRISTIAN MISSIONARY SOCIETY
425 DE BALIVIERE AVENUE ST. LOUIS, MISSOURI

Echoes From Everywhere

(*Continued from page 57.*)

Character Building In Mexico

Since Miss Jane Brewer has been in the homeland on furlough from Mexico, Mrs. F. J. Huegel has been carrying forward her Camp Fire work. This form of work with the Mexican girls is proving to be very helpful in character building. The girls are deeply interested and Mrs. Huegel no less so.

A Veteran Still at Work

Some Christian workers think that tract distribution is one of the most effective ways of reaching the people with the gospel. For the past five years I have usually spent Sunday mornings in the big tea houses distributing tracts. I fold two or three tracts together and as the people enter and leave I hand them out. Two hundred to four hundred people are reached in this way each Sunday. Perhaps 95% of these people can read and write. They are merchants, scholars, students, officers and priests. Usually a few language students or other friends accompany me.

In traveling up and down the Yangtse River I nearly always distribute tracts to the Chinese passengers and I meet not a few who are interested. I often meet and have a chat with Christians also. I also distribute portions of Scripture, particularly the gospels and The Acts. I have prepared a number of tracts using illustrations from Chinese literature. I have one on God, Jesus, the devil, and several using prominent Chinese heroes and heroics as illustrations. W. E. MACKLIN.

Nanking, China.

Auspicious Opening

The enrollment at Piedmont Christian Institute this year is 112. The faculty consists of four men and eight women, including the matron of Atwater Hall. R. A. Gooden, formerly in charge of the Negro Church at Washington, D. C., has charge of the Bible course, which is at present being woven in with the regular high school work.

Conference of Mutual Interest

F. J. Huegel, of our San Louis Potosi station in Mexico, has been invited by the home department to meet our workers among the Mexicans in San Antonio in the early days of December. He is glad to render this assistance, and we are confident he will be a help to them in their work and will be helped by his experiences with them.

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Receipts for Five Months Ending Nov. 30, 1924

United Christian Missionary Society

	General Fund	Gain	Special Funds	Gain
Churches	$86,750.58	$ 6,160.61*	$69,985.43	$51,592.68
Sunday Schools	27,242.66	3,004.73*	10,399.55	7,873.16
Christian Endeavor Societies	1,879.47	545.39*	1,473.28	1,378.59
Woman's Missionary Societies	71,095.00	3,639.40*	371,075.77	336,414.82
Circles and Triangles	7,807.28	2,080.77	19,079.64	17,270.07
Children's Organizations	2,181.37	436.89*	8,572.63	7,975.11
Individuals	11,938.35	299.97	55,589.85	26,582.40
Men and Millions Movement		900.00*		50.00*
Bequests	2,800.00	1,964.82	11,120.58	10,380.76
Interest (U. C. M. S.)	18,537.22	7,666.95		
Interest (Old Societies)	10,309.34	3,290.44		2,795.00*
Receipts from Old Societies			42,106.07	42,096.07
Home Mission Institutions			35,743.40	10,965.48
Benevolent Institutions	14,213.00	5,411.75	5,392.66	5,392.66
Annuities			22,760.00	4,022.50
World Call Subscriptions and Advertisements			24,877.70	1,140.89*
King's Builders			2,009.93	18.73
Literature			12,046.27	5,347.24*
Miscellaneous	10,283.22	17,032.53*	45,816.84	41,969.50
	$265,037.49	$11,004.85*	$738,049.60	$554,599.40

Board of Temperance and Social Welfare

Churches and Sunday Schools	$ 1,422.51	$ 287.39*
Miscellaneous	1,261.46	745.75*
	$ 2,683.97	$ 1,033.14*

Board of Education

Churches	$23,424.73	$ 5,954.99	$ 4,086.96	$ 4,086.96
Sunday Schools	24.00	161.93*		1.70
Individuals	330.25	6.717.75*	1,200.00	1,100.00
Colleges	5,217.47	928.70		
Miscellaneous	1,166.74	1,064.58		
	$30,163.19	$ 1,068.59	$ 5,286.96	$ 5,188.66

Association for the Promotion of Christian Unity

Churches	$ 1,194.34	$ 15.20
Individuals	796.00	137.65*
Literature	217.85	123.95
Interest	10.42	6.19*
	$ 2,218.61	$ 4.69*

*Loss.

The Missionary Register

Missionaries Returning to Fields

Mr. and Mrs. S. H. Bartlett, Jamaica, December, 1924.
Miss Goldie Alumbaugh, Africa, S. S. Berengaria, Cunard Line, New York, January 7, 1925.

Missionaries Arriving on Furlough

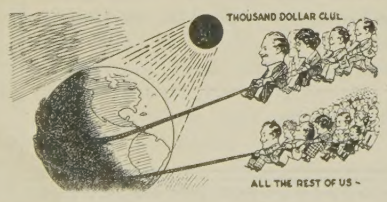
Dr. and Mrs. C. A. Vannoy, Argentina, December 8, 1924.
Mr. and Mrs. M. L. Norment, Paraguay, January 6, 1925.
Mr. and Mrs. Fay E. Livengood, India, December 15, 1924.

Births

Paul Stanley to Mr. and Mrs. C. H. Wilson, Chicago, November 6, 1924.
Son to Mr. and Mrs. Guy W. Sarvis, China, November 27, 1924.
Twin sons to Mr. and Mrs. Kenneth L. Potee, India, October, 1924.

Deaths

Infant son of Mr. and Mrs. Kenneth L. Potee, India, October, 1924.
Frances, daughter of Mr. and Mrs. W. R. Holder, Africa, at Shelbyville, Tennessee, December 4, 1924.



Thousand Dollar Club by June 30 . $156,256.86
To Date (December 1) . . . . . $ 5,633.34
All the Rest of Us by June 30 . . . . $344,437.82
To Date (December 1) . . . . . $ 31,732.14

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7. Dr. E. R. Cockrell, formerly of Texas Christian University, and late Mayor of the City of Fort Worth, has assumed his duties as president of the institution.

Application for rooms should be made now.

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